Repent you of your sins or else
come not into that Holy Table.

Printed for Sam.l Keble at ye Turks head in Fleet street.

A

Week's Preparation

Toward a

WORTHY RECEIVING

OF THE

Lord's Supper

AFTER THE

Warning of the Church

For the Celebration of the

Holy Communion.

IN

MEDITATIONS and PRAYERS for Morning and Evening, for every Day in the WEEK.

ALSO

Some MEDITATIONS to live well after the Receiving the *HOLY SACRAMENT.*

The Forty-fifth Edition.

London: Printed by *Assignment* from *SAM. KEBLE.* *For* J. Knapton, R. Knaplock, D. Midwinter, A. Bettesworth, S. Ballard, J. Hazard, R. Gosling, W. Innys, R. Robinson, J. Osborne *and* T. Longman, B. Motte, J. Battley, S. Birt, J. Clarke, *and* J. Wyat, 1724.

IMPRIMATUR.

Joannes Battely *Reverendiſſimo in Chr. Pat. & Dom. Domino* Gulielmo *Archiep.* Cant. *à Sacris Domeſticis.*

Jan. 29, 1685.
Ex Ædibus Lambethanis.

THE

THE PREFACE.

THE *Mark at which all good Deſigns and Acts take their Aim, is the Glory of God, and the Good of Man, in order to his Glory: To this Scope, this* Week's Preparation to the Holy Sacrament *tends: Firſt, to advance God in his Honour; the Second, to promote the Welfare of our Souls: The Style of it is fit for* Cloſets, *plain and uſeful, the Matter is of the greateſt Concernment to Chriſtian Religion.*

Lamentable are the Ruins into which the Nature of Men are generally fallen by their Sins, in not coming to this Holy Communion, *but walk in By-ways of their own, which are called in Holy Scripture, the Ways of the Wicked, that broad Way that leadeth to Deſtruction, being ignorant of the Way of Life and Peace: For Religion is the Worſhip or Service of God, for which God made Man in this World, and for to live happy with*

himself in another World; and the Means to be so happy, is to serve God according to the true Christian Religion of the Church of England, *as it is by Law established; and to believe, do, and pray aright, according to the strictest Rules of this Religion; let us be humble and diligent, and let the Service of God be our greatest Care and greatest Employment; we living in so good Times, in the Arms of so good a King, whose Justice and Wisdom we lie down in Safety under, having now nothing to employ us but in the Service of God, and to live a holy Life in Peace and mutual Charity, to enjoy the Blessings of the Government under so great and so good a Prince. If thou be a Child of this Church, well taught and trained up in the Knowledge and Obedience of her holy Commands and Customs, I hope these Meditations and Prayers may do thy Soul some Service (if thou be a Man, or a Woman, of another Soul, I wish thee possessed of a better Spirit)*

Spirit) and let thy Profeſſion be to contemplate Heaven, and contemn Earth; and make it thy Practice and Buſineſs to live to God, and die for Chriſt's Religion; that is, to believe largely all which God ſays in his Word, briefly ſumm'd up in the Apoſtles Creed, *which all Chriſtians receive as the Rule of their Faith; and by the* Ten Commandments *we are to govern all our Actions, as the great Rules of our Life; for* Solomon, *who is ſo much celebrated in Scripture for his Wiſdom and Knowledge, hath purpoſely Written a Book, the main Argument whereof is to enquire, wherein the chief Happineſs of Man doth conſiſt, in the Concluſion, aſſerting every Man's greateſt Intereſt and Happineſs to conſiſt in being Religious,* Eccleſ. xii. Ver. 13. Let us hear the Concluſion of the whole Matter, Fear God and keep his Commandments, for this is the whole Duty of Man. *And yet how few there are that perform it, which is*

not so much our Duty, as it ought to be our Delight. He that hath but once got the Habit of adoring his Maker, will quickly find Religion but a Pleasure; and that Law, which seems so hard and unpleasing to the World, will be but a Recreation to his Soul; for every considerate Man, or Woman, after all their other Disquisitions, will find it to be their chief Interest, and that which doth deserve their utmost Care and Diligence.

But alas! How little is there of David's *Piety amongst us now, when, instead of delighting in God's Law, we deface it more, and are so far from meditating in it either Day or Night, that we never think upon it at all? Our Forefathers taught their Children what to do, and what to avoid; and then Men were better. But when Men do strive to become Learned, and care not so much to become Good; and now we are taught to dispute rather than to live; let us learn to live well, rather than*

to

to talk well; and let us ſpend that Time in Prayer and Meditation, which we throw away upon ſuch uſeleſs Wranglings: Bleſſed are the Times in which Men learn to diſpute well, that they may live the better; ſince Obedience is the Love of God, and to do well is the Life of Religion. But it is the great Deſign of Satan, in a malicious Envy to Man, if he cannot ſpoil us of our Crown, then to rob us of our Comforts; if he cannot deprive us of Grace, then to bereave us of our Peace.

You are called by your Heavenly Father to this Bleſſed Sacrament, That ye may have a Portion of the Inheritance of the Saints in Light, *That ye may be holy and unreproveable in his Sight in Love; and in Chriſt you are choſen, according to the Purpoſe and good Pleaſure of God, not for your own Works and Merits, but for the Bleſſed Jeſus: For he pray'd to his Father to give him them out of the World, when be-*

ing ready to leave the World, and to go to the Father. Thus beſeeching God to enlarge the Comforts of his Holy Spirit in your Heart, and to proſper you in your Preparation to this bleſſed Sacrament, and in all Things that concern the bleſſed Hope of the Appearing of Jeſus Chriſt, our mighty God and Saviour, I end and reſt.

The Warning on *Sunday* before the *Communion.*

DEarly beloved, on Sunday *next is propoſed (thro' God's Aſſiſtance) to be adminiſtred to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the comfortable* Sacrament *of the* Body and Blood of Chriſt: *To be by them received in Remembrance of his Meritorious Croſs and Paſſion, whereby alone we obtain Remiſſion of our Sins, and are made Partakers of the Kingdom of Heaven,* &c.

A Week's Preparation Towards a Worthy Receiving of the *Sacrament* of the *Lord's Supper.*

On Monday *Morning, and the Reſt of the Week, when we firſt awake.*

LIghten mine Eyes, O Lord, that I ſleep not in Death.

Awake thou that ſleepeſt, and ariſe from Death, and Chriſt ſhall give thee Light.

Open thou mine Eyes, O Lord, that I may ſee the Wonders of thy Law.

At our firſt Riſing.

IN the Name of the Lord Jeſus Chriſt, who was crucified for me, I ariſe from mine own Reſt to do him Service. He by his Croſs and Paſſion, ſave me, bleſs me, govern me, and keep me this Day, and for ever. *Amen.*

I laid me down and ſlept, and roſe up again, for the Lord hath ſuſtained me. O Lord, I commend this Day my Soul and my Body, with all the Faculties, Powers, and Actions of them both, beſeeching Thee to be ever with me, to direct, ſanctify and govern me in the Ways of thy Laws, and in the Works of thy Commandments; that through thy moſt mighty Protection, both here and ever, I may be preſerved in Body and Soul, to ſerve thee, the only true God, thro' Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that aſk in thy Son's Name, I beſeech thee mercifully to incline thine Ear to me, and ſupport my Weakneſs by thy Mercy, in my Preparation towards a worthy Receiving thy Holy Sacrament: And grant, O Lord, that ſmall Service (my Prayers and Supplications) which I ſhall do this Day, I may effectually obtain

obtain to the Relief of my Neceſſity, and the ſetting forth of thy Glory, thro' Jeſus Chriſt our Lord. *Amen.*
Our Father which art in Heaven, &c.

Monday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

GOD being an infinite God, as he hath his Being from himſelf, ſo hath he his Contentment in himſelf: He hath his Paradiſe in his own Boſom, his perfect Bliſs in the Eternity of his own Fulneſs: And O the Immenſity of God's Love unto Man, in ordaining him no other Felicity than himſelf enjoys, giving himſelf to be Man's End, Man's Happineſs. This then is the comfortable Reſt of Man's Soul, the Communion with God and Chriſt. O my God, I truſt in thee, my Prayer, O Lord, is founded upon Faith, my Faith upon thy Promiſes, ſo that becauſe thou art my God, therefore I truſt

I truſt in thee, yea, becauſe I truſt in thee, therefore thou art my God: My God; otherwiſe, O Chriſt, thou wert not my Jeſus; but, O my Jeſus, who ſaveſt me by thy Blood, in this thy Sacrament thou art ſet forth Crucified, and I behold thy Wounds, from whence, by the Hand of Faith, I pluck forth theſe comfortable Words of Life, my Lord and my God: My God; Mine, for thou haſt partaken of my Human Nature, and thou haſt made me to partake of thy Divine Nature; thou haſt taken upon thee my Fleſh, and thou haſt communicated unto me of thy Spirit: In this thy Holy Sacrament, thou communicateſt Body and Blood, Fleſh and Spirit, thy whole Manhood, yea, thy very Godhead too: Thy whole Self was Mediator; therefore thou art my God, and I truſt in thee; I truſt in thee to make good my Right to the Covenant of Grace, to make good my Claim to the Heavenly Inheritance,

even

even to make good my Communion with the in all thy Fulneſs; a Communion ſo firm, that the Bread and Wine I eat and drink, is not more really my Food, than thou, my Jeſus, in whom I believe and truſt, art my God.

It is not that I truſt in mine own Faith, but in thy Faithfulneſs; not in mine own Repentance, but in thy Pardon; not in mine own Preparation, but in thy Acceptance; in Thee, in thy Merits, and in thy Mercies do I truſt, let me not then be aſhamed; let me not be diſappointed of my Hope, deprived of thy Bleſſing; I truſt in thee by this Sacrament, which I am going to, to be filled with good Things: O let me not be ſent empty away; I truſt in Thee, as the Rock of my Salvation: Thou my God, haſt promiſed that whoſoever truſteth in thee, ſhall not be confounded; be it then unto me according to thy Word. And ſeeing thou, O God, mayeſt as

ſoon not be, as be unfaithful, make my Truſt as firm as thy Promiſe is ſure, and ſo ſhall I not be confounded, as if I had taken a wrong Courſe to be ſaved; but, O my Jeſus, behold I am coming to thee, another poor *Bartimæus*, ſo blind, that to ſhew me thy Ways, thou muſt not only point them out, but alſo give me Eyes to ſee. I am to preſent myſelf to thy Table, as another impotent Cripple in the Temple; ſo that to lead me in thy Truth, thou muſt not only go before me, but give me Feet alſo to run after thee: And that thou, my Jeſus, (who art the ſame Yeſterday, to Day, and for ever) wilt now, by a miraculous Power of thy Grace and Truth, even cure my ſpiritual Lameneſs, and ignorant Blindneſs; this is the Ground of my Hopes, thy Promiſes; this is my Encouragement, thy Sacrament: In which Sacrament and Promiſes thou art exhibited unto my Soul, as the God

of

of my Salvation: In thy Word thou haſt given the Promiſe, and in thy Sacrament that Promiſe is ſealed; that thou wilt ſave me from the Paths of Death, and lead me in the Way of everlaſting Life: And ſo faithful art thou who haſt promiſed, that ſafer it is for my Soul to be as low as Hell with a Promiſe, than to be as high as Heaven without it; though as low as Hell, yet would Hope bear me up; and though as high as Heaven, yet would Preſumption throw me down.

Now, for our comfortable Acceſs to this moſt holy Service, let us call to Mind the firſt Inſtitution of the ſame; how we have Chriſt in his own Precept and his Promiſe. St. *Matth.* 25. 26. St. *Luke* 22. 19. His Precept, *Do this*; His Promiſe, *This is my Body which was given for you*; *this is my Blood which was ſhed for you.* And lo! here I offer you the Benefit of my Sufferings, and leave you a Pledge at parting,

of

of my deareſt Love, a new Teſtament, a new League or Covenant between God and Man, that God will now think on your Sins in Juſtice no more.

Chriſt our Saviour, when the Time drew near that he ſhould be betrayed and delivered up unto Death, he communeth with his Diſciples after this Manner, St. *Luke* 22. 15. I have earneſtly deſired to eat this Paſſover with you before I ſuffer, and he took Bread and bleſſed it; in like Manner he took the Cup. In conſecrating the Elements of Bread and Wine, his Prayers went up to Heaven; his Benefits remain with the Church here on Earth; the viſible Elements which he took and gave, declare two Things: The one, That he would the Morrow following, make himſelf an Olation for the Redemption of many upon the Altar of the Croſs; the other that he would become unto the Faithful by this Means a

a Table;

Table; in both, God hath the Glory, and Man the Benefits. The Faithful Communicant doth receive that which the Word found, to wit, Preſervation unto Life everlaſting, both to his Body and Soul: For the humble Sinner believing in the Incarnation, Death and Paſſion of Jeſus, and receiving this Bread and Wine, in Token that God hath given him for our Sins, and that he doth rely on him as his only Redeemer; this doth convey, to ſuch a penitent Believer, all the Benefits of the Birth, and the Death of Jeſus: And as the Bread and Wine being received, do communicate to us all the Strength and Comfort that they contain; ſo the worthy Receiver, by apprehending and embracing a crucified Saviour, draws Perſwaſions of his Pardon, and Encouragement to his Graces; and ſo hath ſpiritually eat the Fleſh, and drunk the Blood of Chriſt; ſo we may rejoice in his Salvation, and repreſent with gladſome

Hearts

Hearts his Sacrifice to God for our Expiation; and fix our Eyes upon that Glory where he is enthroned; hoping we ſhall one Day ſit down with him in the Kingdom of the Father, and keep a perpetual Feaſt with him in Heaven.

What ſhould hinder me, O my Soul, from going to begin to be ſo happy? Search and try, examine and prove thy ſelf: Haſt thou not a Mind to know and do the whole Will of God, with all thy Heart, and with all thy Soul, and with all thy Strength?

Doſt thou not chuſe to be poor in Spirit, meek, merciful, pure in Heart, a Peace-maker, a penitent Sufferer for Righteouſneſs Sake? And art thou not deſirous to make an Increaſe of all theſe, by going to his holy Table? Be not diſcouraged then, but know, that the Lord hath choſen him that is godly for himſelf. The Lord will hear when I call upon him: Go and offer the Sacrifices of Righteouſneſs, and put my Truſt in the Lord.

A Prayer

A Prayer on Monday *in the Morning, as ſoon as we are dreſſed, for Grace to ſpend the Week and our Time well.*

O Eternal God! Who from all Eternity doſt behold and love thy own Glories and Perfections infinite, and haſt created me to do the Work of God after the Manner of Man, and to ſerve thee in this Generation, and according to my Capacity; give me, O Lord, thy Grace, that I may be a curious and prudent Spender of my Time this Week, ſo as I may beſt prevent, or reſiſt all Temptations. Let thy Grace ſo perpetually aſſiſt and encourage my Endeavours, conduct my Will, and fortify my Intentions, that I may perſevere in that holy Condition which thou haſt put me in, by the Grace of the Covenant, and the Mercies of the Holy Jeſus: O never let me fall into thoſe Sins, and retire to that vain Converſation, from which the eternal and merciful Savi-

our

our of the World hath redeemed me; but let me grow in Grace, adding Virtue to Virtue, reducing my Purpoſes to Act, and increaſing my Acts till they grow into Habits, and my Habits till they be confirm'd: Let thy preventing Grace daſh all Temptations in their Approach, that my Hopes be never diſcompos'd, nor my Faith weakened, nor my Confidence made remiſs, nor my Title and Portion in the Covenant be leſſen'd: Take from me all Slothfulneſs, and give me a diligent and an active Spirit, and Wiſdom to chooſe my Employment, that I may do Works proportionable to my Perſon, and to the Dignity of a Chriſtian, and may fill up all the Spaces of this Week in Meditations upon the moſt holy Sacrament, with Actions of Religion and Charity; that when the Devil aſſaults me, he may not find me idle; and my deareſt Lord at his ſudden Coming, may find me buſy in lawful, neceſſary, and pious Actions, improving my

Talent intruſted to me by thee, my Lord; that I may enter into the Joy of my Lord, to partake of his eternal Felicities, even for thy Mercies ſake, and may deareſt Saviour's ſake. *Amen.*

Now repair unto the publick Service of the Church, if you have Opportunity; if not, you may make Uſe of the Church of England *Man's private Devotions, &c. To which is added, the Holy Days, or Holy Feaſts and Faſts, as they are obſerved in the Church of* England, *explain'd.*

Monday's Meditations in the Evening.

Upon the moſt Holy Sacrament.

COnſider with yourſelf, ſome time before you intend to communicate, that you are invited to come, not only in the Preſence, but unto the Table of God, to be one of the Gueſts of the Lord of the whole World: What Manner of Love is this, that Heaven hath manifeſted unto us? Who can refrain

frain from Tears of Grief and Sorrow to think of his own Ingratitude, and from Tears of Joy to think of the wonderful Kindneſs of the Lord? Can you look on him who was pierced for our Sins, and not lament and mourn? Can you ſee his bleeding Wounds, and not be troubled? No pious Heart can be ſo hard: And yet when you conſider, that by thoſe Stripes you are healed; that he hath waſhed us from our Sins in his Blood, that faithful Souls may take Sanctuary in his Wounds, and be ſecure and ſafe, you cannot chooſe but rejoice in the Lord, and be glad in his Salvation.

For this Sacrament is a Sacrament of Love, and left unto us from the Love of our beloved Saviour; it is convenient, (that to put away the Suſpicion of Ingratitude) it be received and handled with Love chiefly, ſeeing we can requite in no other Thing, the Love declared in ordaining the Sacrament ſo full of Love, than by Love; of which Love, God would that

we ſhould diſpoſe, and ſo change it into what we ſee moſt pleaſing to him: Whereupon Chriſt our Saviour, while he giveth us a Token of his higheſt Love, with his Grace, with ſo many Merits of his Preachings, Labours, Faſtings, Prayers: So we, when we give to God our Love, we do give him all Things which we have moſt precious: Hence it cometh, that God doth more eſteem, and that more worthily too, of this one, Love, than of all other Things in the World, neither doth he require any other Thing of us, when elſewhere he ſaith, *Prov.* 23. 26. *My Son, give me thy Heart*; that is to ſay, the Love which is thine. Chriſt, to ſhew his Love towards us, has given us of his own Bread, and of his own Cup: Nay, he hath given us his own Body as Bread, his own Blood as Wine, for the Nouriſhment of our Souls.

Conſider how great Care our Saviour hath ſhewed towards us, in

inſtituting this Sacrament, and beſtowing it on poor Sinners; this was pure Love indeed, ſeeing nothing could be given more excellent, and more dear. And ſhall the Luſts of the World, O Lord, be greater in my Soul, than the Love of Thee? Shall the Temporary Delights of Sin, drown the Memory of thy Glory in this Holy Sacrament? My Life is but a Span, and yet, I beſeech thee, ſhorten that, rather than it ſhould be ſpent in a Neglect of Thee: Better this Earthly Tabernacle ſhould be diſſolved, than become a Theatre for Sin to revel in: Let me pay Nature the Debt I owe her, ſooner than perhaps ſhe ſhould call for it, rather than run in Score with thy Juſtice: 'Tis better I ſhould die, and be loſt in the Memory of the World, than forget thee: Thou broughteſt me from nothing, not to ſin, but to ſerve Thee at thy Table, and haſt imprinted in me a Ray of thy ſelf tha

that I might not ſeek my own, but thy Will; not purſue the World, but Heaven: Make me therefore to ſee the ſolid raviſhing Conſolation that is in ſerving Thee, what Joys accompanies thy Grace that ſo I may no longer follow my Senſe, but my Saviour. It is none of the leaſt Sins of our Youth, that we are careleſs and forgetful of Thee our Creator; and no Wonder we are ſo inſenſible of the Joys to come, that live in ſuch a conſtant and continued Neglect of the Lord's Supper: Make me therefore, O my God, to conſider, that had I the Fruition of all that I can wiſh, or long for here, I ſhall not only not be ſatisfied, but in the End, find how miſerable he is, that ſetteth his Heart on any Thing but thy ſelf: Teach me therefore ſo to enjoy the World, that I loſe not Thee, nor the Memory of that bleſſed Reward thou haſt promiſed to them that honour Thee: Let every one, medi-

tating on the Love of Chriſt, aſk the Queſtion, and make the Anſwer with the Prophet: *Pſal.* 16. 11. *What ſhall I give unto the Lord for all the Benefits he hath done unto me? I will take the Cup of Salvation*, &c.

Now repair unto the publick Service of the Church, if you have Opportunity; if not, obſerve the Directions, pag. 13.

Preparations for Receiving of the Sacrament.

THE due Preparation to the Sacrament, is by Examination and Prayer, whether thou haſt,

1. A fervent Deſire to partake of this Holy Table.

2. Competent Knowledge in this high Myſtery.

3. Faith in Chriſt's Incarnation, Life and Death.

4. A Conſcience cleanſed by true Repentance.

5. An

5. An Heart free from Malice, and all Uncharitableneſs

He that worthily receiveth, muſt

1. Examine.	4. Believe.
2. Deſire.	5. Repent.
3. Know.	6. Love.

Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup. 1 *Cor.* 11. 28.

Bleſſed are they that hunger and thirſt for Righteouſneſs, for they ſhall be ſatisfied. St. *Matth.* 5. 6.

Ho, every one that thirſteth, come ye to the Water. *Iſa.* 55. 1.

Give us evermore of this Bread. St. *John* 6. 34.

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body. 1 *Cor.* 11. 29.

I am the Bread of Life, and he that cometh to me ſhall never hunger, and he that believeth in me, ſhall never thirſt. St. *John* 6. 35.

Chriſt dwelleth in us by Faith. *Eph.* 3. 17.

I will waſh my Hands in Innocency, and ſo I will go to thine Altar, O God. *Pſal.* 26. 16.

If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave thou thy Gift before the Altar, and go thy Way; be reconciled to thy Brother, and then come and offer thy Gift. St. *Matth.* 5. 23, 24.

To love God above all for his own Sake. To love all Men as our ſelves for God's Sake. And to do unto others, as we would they ſhould do unto us. St. *Matth.* 22.

Holy and good Rules to be obſerved.

The Sacraments of the Church.

The Two truly ſo called (as generally neceſſary to Salvation) are Baptiſm and the Lord's Supper.

The Three Theological Virtues.

Faith, Hope, and Charity. 1 *Cor.* 13.

Three

Three Kinds of Good Works.

Faſting, Prayer, and Alms-deeds, St. *Matth.* 6.

Seven Gifts of Good Works.

1. The Spirit of Wiſdom. 2. And Underſtanding. 3. The Spirit of Counſel. 4. And Ghoſtly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a Holy and a Godly Fear.

The Twelve Fruits of the Holy Ghoſt.

Love, Joy, Peace, Patience, Mercy, Goodneſs, Long-ſuffering, Meekneſs, Faith, Modeſty, Shamefacedneſs, Sobriety.

The Seven Spiritual Works of Mercy.

1. To inſtruct the Ignorant. St. *Matth.* 18.

2. To correct Offenders. St. *Jam.* 5.

3. To counſel the Doubtful. *Gal.* 6.

4. To comfort the Afflicted. *Prov.* 27.

5. To ſuffer Injuries with Patience. *Eccleſ.* 5.

6. To forgive Offences and Wrongs. *Rom.* 15.

7. To pray for others. St. *Mark* 11.

The Six Corporeal Works of Mercy.

1. To feed the Hungry, and to give Drink to the Thirſty. St. *Mat.* 15.

2. To clothe the Naked. St. *Mat.* 25.

3. To harbour the Stranger and Needy. *Tobit* 2.

4. To viſit the Sick. *Iſa.* 52.

5. To miniſter unto Priſoners and Captives. *Tobit* 2.

6. To bury the Dead.

The Eight Beatitudes. St. Mat. 5.

1. Bleſſed are the Poor in Spirit, for theirs is the Kingdom of Heaven.

2. Bleſſed are they that mourn, for they ſhall receive Comfort.

3. Bleſſed are the Meek, for they ſhall receive the Inheritance of the Earth.

4. Bleſſed are they that hunger and thirſt after Righteouſneſs, for they ſhall be ſatisfied.

5. Bleſſed

5. Bleſſed are the Merciful, for they ſhall obtain Mercy.

6. Bleſſed are the Pure in Heart, for they ſhall ſee God.

7. Bleſſed are the Peace-makers, for they ſhall be called the Children of God.

8. Bleſſed are they that ſuffer Perſecution for Righteouſneſs-ſake, for theirs is the Kingdom of Heaven.

The Seven Virtues.

1. Humility. 2. Liberality. 3. Charity. 4. Gentleneſs. 5. Temperance. 6. Patience. 7. Devout and earneſt Serving of God.

The four laſt Things.

Death, Judgment, Heaven and Hell.

A Catalogue of ſome Sins to examine our ſelves by.

1. THEY that by their evil Diſpoſition, endeavour to perſwade themſelves that there is no God.

2. They that prefer, or love any Thing whatſoever, before the Service and Will of God.

3. Not believing his Word.

4. Not fearing God, ſo as to keep from offending him.

5. But fearing Man above him, by committing Sin to ſhun ſome outward Suffering.

6. Not truſting on God in Dangers and Diſtreſſes, but uſing unlawful Means to bring us out of them.

7. Not depending on God for Supply of our Wants, and immoderate Care for outward Things.

8. Neglecting to labour, and expecting God ſhould ſupport us in our Idleneſs.

9. Not behaving our ſelves reverently in the Church, prophaning Holy Times, the Lord's Day, and the Feaſts and Faſts of the Church.

10. Neglecting to read the Holy Scriptures, not marking when we do read.

11. Being

11. Being careleſs to get Knowledge of our Duty; chooſing rather to continue ignorant, than put our ſelves to the Pain or Shame of Learning.

12. Placing Religion in hearing of Sermons, without practiſing them.

13. Omitting Prayers, publick or private, and being glad of a Pretence to do ſo.

14. Neglecting the Duty of Repentance, not calling our ſelves to daily Account for Sins.

15. Diſturbing our Minds with Anger and Peeviſhneſs.

16. Not carefully examining what our Eſtate towards God is.

17. Uncontentedneſs in our Eſtates, envying the Condition of other Men.

18. Uncleanneſs, Adultery, Fornication, unnatural Luſts, filthy and obſcene Talking, impure Fancies and Fires.

19. Murther, open or ſecret.

20. Unfaithfulneſs in Truſts, whether to the Living or Dead.

21. Blaſt-

21. Blasting the Credit of our Neighbour, by railing, by whispering, by rash judging of him.

22. Lying, Cursing, bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving and forgiving our Enemies, nor relieving them in their Poverty.

24. Not loving Peace, going to Law upon slight Occasions.

Of the Seven deadly Sins.

The First of Pride.

Pride, Vain-glory, Ambition, Superfluity, Presumption, Vaunting, Hypocrisy, Flattery, Dissimulation, Obstinacy, Curiosity, Flouting or Scoffing, Contempt of others.

The Second of Covetousness.

Covetousness, Niggardliness, Greediness, Miserableness, Unpitifulness: Not giving Alms: Not lending to some in Need: Not contented with mine own Estate.

The

The Third of Luxury.

Committing of Adultery, unclean Thoughts, Words or Deeds, unchaſte Looks, lacivious Dreſſings, Colouring or Painting, over-curious Beholding, lewd Company, diſhoneſt Books, unchaſte Songs, Love-Letters.

The Fourth of Anger.

Anger, Impatience, Haſtineſs, Rage or Fury, Diſdainfulneſs, Fretfulneſs, Diſcontentedneſs, picking of Quarrels, immoderate Grieving, ſevere Correcting.

The Fifth of Gluttony.

Gluttony, Drunkenneſs, delicate Diſhes, intemperate Feeding.

Giving to Dogs that which the Poor would have been glad of.

The Sixth of Envy.

Envy, grieving at another's Proſperity or Getting, or to have them well ſpoken of, rejoycing at their Hurt.

Inter-

Interpreting their Doings or Sayings in the worſer Part.

The Seventh of Sloth.

Sloth, Indevotion, Idleneſs, or Lazineſs, neglecting Things given me in Charge, Ingratitude to God for his Benefits, unthankful to my Friends and Benefactors, chooſing rather to want, than to work or labour for my Living.

Nota.

In all which a Man may not only ſin himſelf, but alſo be acceſſary to another Man's Sin; either by commanding, by counſelling, by conſenting, by receiving, by partaking, by not uttering it, by not ſpeaking to hinder it, by not admoniſhing; and laſtly, by evil Example.

Holy Ejaculations to be ſaid after examining our ſelves of our Sins.

Kneeling, ſay,

WHO ſhall give to my Head Water, and to mine Eyes a Foun-

Fountain of Tears, that I may bewail both Day and Night my Sins and Ingratitude towards God my Creator?

Conſider (O my Soul) the Multitude of the Benefits of God beſtowed upon thee, and be thou confounded and aſhamed of thy Iniquity and Wickedneſs.

Thou haſt made me, O Lord, when I was not, and that according to thy own Image.

Thou, from the very Inſtant of my Being, haſt been my God, my Father, my Deliverer, and all my Good.

Thou haſt come down from Heaven, to ſeek me in all thoſe Ways in which I had left my ſelf.

What ſhall I do, my Lord, what ſhall I do? I confeſs I am not worthy to appear in thy Sight, nor to behold thee.

Whither ſhall I fly from thy Face?

Art not thou my Father, and in very

very Truth a Father of Mercies, which have no End or Meaſure.

For tho' I have (as much as lay in me) for a long Time deteſted to be thy Child; yet thou, even to this preſent, doſt not deſiſt to be my Father.

What then ſhall I do, but caſt my ſelf down at thy Feet, and humbly crave Mercy?

Art not thou my Creator, my Preſerver, my Redeemer, my Deliverer, my King and my Paſtor, my Prieſt and my Sacrifice?

Whither then ſhall I go? Whither then ſhall I fly but unto thee?

If thou reject me, of whom ſhall I ſeek for Succour?

Behold I come full of Wounds, for thou canſt heal me.

Thou ſhalt ſprinkle me (O Lord) with thy precious Blood ſhed for me, and I ſhall be made clean.

Thy Mercy is greater than my Iniquity; thy Clemency exceedeth my Malice; and thou canſt forgive more than I can ſin.

Do

Do not conſider, O Lord, the Multitude of my Sins, but thine infinite Mercies.

I reſign my ſelf wholly into thy Hands.

Thou, O God, who art able to do all Things, convert me unto thee.

Enlighten my Underſtanding; ſanctify my Will; increaſe my Strength of Body and Soul, and renew my Spirit.

That I may depend only on thee, fear and love thee above all Things, and ſerve thee fervently. And in all my Actions hereafter, to conform my ſelf to thy bleſſed Will and Pleaſure. I beſeech thee finally to impart unto me thine abundant, effectual Grace, by which I may be able to begin to lead a holy Life, and to ſerve Thee, even to the End of my Life. *Amen.*

A Prayer

A Prayer on Monday *Evening, for Preparation for Receiving the Holy Sacrament.*

O Lord, I do here caſt down my ſelf before thee, O caſt me not away from thee: I cannot ſtand at the Bar of thy Juſtice; I do therefore lie down at the Footſtool of thy Mercy: I do condemn my ſelf for my Sins, Lord, do not thou judge me, but conceal my Sins in my Saviour's Blood. I do moſt humbly confeſs and bewail my wretched Nature and wicked Life before thee, for my Thoughts, Deeds, and Works paſt; my Conſcience cries out againſt me, * ſo vain, ſo vile, ſo foul, and ſo ill have they been before thee. Waſh my Soul, O Lord, in the Streams of thy Mercy; tho' as red as Crimſon and Scarlet, thou haſt promiſed the Penitent, they ſhall be white as Snow: O acquit this penſive Soul of

* *Here think of particular Sins.*

of mine, I beſeech thee, and for the Time to come, let thy Holy Spirit aſſiſt me to live with more Conſcience and leſs Sin before thee: Lighten my Mind with a Sight of thy Truth, and fire my Heart with a Love of thy Sacrament, that the Vanities of the Earth may be my Scorn, and the Glory of Heaven the only Ambition that takes me; and thy Fear my only Care, as the Way to that Glory; for the more I ſerve thee, the more is thy Bleſſing on Earth, and will be my Bleſſedneſs in Heaven. Day and Night, if I cannot with *Hannah* in the Temple, becauſe of my Buſineſs, and Charge in my Houſe and the World, yet ſince I am redeemed to ſerve thee all my Days, let me not deny thee to ſpend this Week holy. Since thou wilt give me Eternity for it, let me beſtow my Time upon thee with a good Conſcience. At all Times make me to watch and pray, and ſtrive more diligently:

And

And let thy Holy Spirit aſſiſt and ſtrengthen me to a Victory; let me ſo uſe thy earthly Bleſſings, that they may not hinder me from coming to thy Table; even for the bleſſed Merits of him, who overcame the World for me, the Captain of my Salvation, thy dear Son Jeſus Chriſt, my Lord. *Amen.*

O Lord God, my Keeper, the Fountain of all Bleſſings, be pleaſed to ſow the good Seed of thy Word in my Heart, and water it with the Dew of thy Divine Spirit; that while I exerciſe my ſelf in it Day and Night, I may be like a Tree planted by the Water-ſide, bringing forth in all Times and Seaſons, the Fruits of a holy Life; I am not now mine but thine, therefore claim me as thy Right, keep me as thy Charge this Night, and love me as thy Child, and grant me ſuch Health of Body, that both in my Soul and Body, I may evermore

ſerve

ſerve thee with all my Strength and Might, through Jeſus Chriſt our Lord. *Amen.*

A Prayer to conclude our Devotions for every Day in the Week.

ALmighty God, who haſt promiſed to hear the Petitions of them that aſk in thy Son's Name; I beſeech thee mercifully to incline thine Ears unto me, who have now made my Prayers and Supplications unto thee: And grant that thoſe Things which I have faithfully aſked, according to thy Will, may be effectually obtained, to the Relief of my Neceſſities, and to the ſetting forth of thy Glory, thro' Jeſus Chriſt our Lord. *Amen.*

The Bleſſing.

The Peace of God which paſſeth all Underſtanding, the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me now and at the Hour of Death. Amen.

Tueſday's

Tueſday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

MANY there are in the World who, upon Careleſneſs and Negligence, are not willing to give over worldly Buſineſs, or to take Pains to prepare themſelves to this ſpecial Part of the Service of God, and abſtain from the Holy Sacrament: When any find theſe Wants and Defects in themſelves, as many do, they ought to conſider what they ought to do, for fear of farther Peril: A miſerable Caſe it is, that we ſhould, for mean and tranſitory Things, neglect heavenly; let us conſider whoſe Creatures we are, why God hath ſent us hither, what he will require of us when we are departed hence? Let us not be diſcourag'd, but as long as we live, let us remember to ſerve God, not

only in Prosperity, but also in Time of Adversity; if in our Earthly Affairs we often forget Heavenly, good Reason it is, that in our Heavenly we should much rather forget all Earthly; and to prepare our selves to this so solemn a Sacrifice, let us go, and, if it be possible, excite a greater Love in our Hearts towards our Lord Jesus, than ever we felt before. Let us offer up our selves to him with a strong Flame of Devotion, which may always burn, and rise up higher and higher, 'till it touch Heaven; and give me a Communion with the God of my Salvation in this Holy Sacrament. O how willingly could my Soul dwell upon this Mount, and build Tabernacles for this Contemplation of my Saviour's Love! How do I behold him through Faith, communicating himself unto me in all his Fulness. And, oh! that my Soul could imitate my Saviour! Oh that my Heart might return like

Love,

Love, in giving my ſelf, my whole ſelf unto my Jeſus; ſo that, if I find not preſent Comfort in thy Bleſſed Sacrament, yet on thee will I wait; wherefore, if thou art pleaſed to defer my Salvation for the Trial of my Faith and Love, O let not my Faith faint, ſeeing I cannot wait too long for the Grace I ſo much deſire, and which I am aſſured I ſhall at laſt obtain; for the Lord is good; and where, O my Soul, canſt thou better taſte the Goodneſs of the Lord, than in his Bleſſed Euchariſt, the Sacred Feaſt of the Lord's Goodneſs? The Saints of Old, how have they come from this thy Table ſatisfied with good Things, and ſtrong to reſiſt the Temptations of Satan! Why art thou ſo heavy, O my Soul, and why art thou ſo caſt down within me? Is it becauſe thou haſt broken the Covenant of thy God, and that by thy Sin? Be it ſo, yet will not the Lord who is good, be as gracious to

his Enemies, as he requires us to be to ours? Our Lord and Saviour Christ Jesus, blessed for ever, he comes to seek those that are lost, to raise those that are fallen; so that as sure as the Lord is good and upright, merciful and faithful, so sure it is he will not cast off the Penitent, he will not reject the Humble, but will teach even Sinners in the Way. Be it so then, and let my Soul raise itself on the Wing of Prayer, and approach the Throne of Grace in this Blessed Sacrament, which is our best and choicest Provision for our Spiritual Journey, in this our earthly Pilgrimage to the Heavenly *Canaan*.

A Prayer on Tuesday *Morning, for our Preparation to the Holy Sacrament.*

O Eternal God, who wert pleased in Mercy to look upon us, when we were in our Blood, to reconcile us when we were Enemies, finding out a Remedy for us, which

Mankind could never ask, even making an Attonement for us by the Death of his Son. O let me never fall into thoſe Sins, and return to that vain Converſation from which the eternal and merciful Saviour of the World hath redeemed me, but let thy preventing Grace daſh all Temptations this Week in their Approaches; let me grow in Grace, adding Virtue to Virtue, reducing my Purpoſes to act, and increaſing my Acts till they grow into Habits, and my Habits 'till they be confirmed. O God, be pleaſed to impart to thy Servant, a Ray of the Heavenly Light; open mine Eyes, and ſet all my Sins before my Face, that I may ſpeedily and earneſtly, and perfectly repent, and forſake them all; give me a Sight of my Infirmities, that I may watch againſt them, and whatſoever is wanting in me towards the Underſtanding of any Thing, whereby I may pleaſe thee, and perfect my Duty, I beg of thee

to reveal that alſo unto me. Oh, that I may feel ſuch a ſtrong Senſe of thine incomprehenſible Majeſty, preſſing upon my Heart, that may bear down all other Thoughts this Week, and the reſt of my Life I dedicate my ſelf abſolutely to thy Obedience, and let me never be ſo unreaſonable, as to return to thoſe Sins which are the Burthen of my Heart, and grieve the Holy Spirit, which rent the Fleſh, and ſhed the Blood of the Lord Jeſus, and which I have ſo often and ſo ſolemnly proteſted againſt; be pleaſed therefore, O my deareſt Lord, to create in thy Servant great Hunger and Thirſt after the Things of thy Kingdom, and the Righteouſneſs of it, that I may long for the Bread of Heaven, thirſt after the Fountain of Salvation; and as the Heart panteth after the Brooks of Water, ſo my Soul may deſire thee, O Lord: O kindle ſuch a holy Flame in my Soul, that it may be Meat and Drink to me, to

do thy Will, loving thee above all Things in the World, worshipping thee with the humblest Adorations, and frequent Addresses, continually feeding upon the Apprehensions of thy Divine Sweetness and Eternal Love, and Joy in Heaven; to which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father, and to say when I pray, *Our Father which art in Heaven*, &c.

Repair to the Prayers of the Church, or observe the Directions, p. 13.

Tuesday's Meditations in the Evening.

Preparations before the Sacrament, and the Necessity of it.

PReparation is a Means to get the Heart in Order for Receiving of the Blessed Sacrament: Take Heed to thy Foot when thou comest into the House of God; but if such Heed must be taken

Eccles. 5. 1.

when we come to the Houſe, how much more when we come to the Table of the Lord? Sanctify your ſelves (ſaith *Samuel*) and come with me to the Sacrifice. Sanctification is preparatory to eating of the Sacrifice, and no leſs in our feeding on that great Sacrifice for Sin, to which all the *Moſaical* were but Shadows. It was a Saint-like Saying of *David*, Pſalm. 26. 6. *I will waſh my Hands in Innocency, ſo I will compaſs thine Altar, O Lord.* Too many are as ignorantly bold in this, as the Diſciples in another Caſe: *Are you able* (ſaith Chriſt) *to drink of the Cup that I ſhall drink of?* We know how roundly, but rathly, they anſwered, *We are able*, St. Matt. 20. 23.

Some poor Wretches, if we aſk them, Are ye able, are ye fit to receive Chriſt in the Sacrament at his Table? They are ſo confident of their Worthineſs and Ability, that they are offended at the very Queſtion? Whereas the Lord knows, they

never yet beſtowed one poor Hour in examining their State, and preparing their Hearts for ſo ſolemn a Work; for according to a Man's Preparation, will be his Profit. Preparation is the Seed preceding the Harveſt. He that ſows nothing, reaps nothing; and he that ſows ſparingly, ſhall reap ſparingly: 'Tis in Receiving as in Praying; he that prepares his Heart to pray, finds God with a ready Ear. God enlargeth his Hand to Receivers; open thy Mouth wide, and I will fill it, *Pſal.* 18. 10. *Joſeph* ſaith to his Servant, fill the Mens Sacks with Food, as much as they can carry, *Gen.* 44. 1. How much more will our Bleſſed Jeſus be liberal to us in the Holy Sacrament: Draw near to God, and he will draw near to you, (*Jam.* 4.) and the greater Bleſſing ſhall we carry away with us from theſe Mines of Bleſſings. A holy Life is a perpetual Sacrifice, and he that ſo lives, keeps his Heart as an holy

holy Altar, always warm and glowing within him: A circumspect Life makes us both fit and desirous to converse with God every Day; good Actions beget in us greater Longings after Grace, and good Desires make us still do well, out of Hope to have more Grace: When a good Man lifts up his Heart to God, he draws down God into his Soul; the Sweetness of such Converse with God, and the Power of his Grace consequent upon our hearty Desires, engages and enables us to a holy Conversation of a Godly Life; the Happiness of which is so great, that it excites us to do all we can to maintain and prevent our being tempted from it.

Yea, consider that it is a very dangerous Thing for those that fear God, to neglect attending on his Ordinance. How hard went it with those, St. *Mat.* 25. who being invited, came not to the Supper; 'tis very dangerous to reject or neglect the Lord's Bounty. There is a Punish-

ment for them who ought to come, and come not, as well as for thoſe who come not as they ought.

No Man can come ſo worthily as he ought; do we what we can, too much Dulneſs, Deadneſs, and Diſtraction will be our Companions; but yet this is our Encouragement, that if the Lord ſees a Man ſet himſelf ſeriouſly to a Preparation, he will bear with many Failings. *Hezekiah* prays, *The good Lord pardon every one that prepares his Heart to ſeek God, the Lord God of his Fathers, though he be not cleanſed according to the Preparation of the Sanctuary:* And what was the Succeſs of his Prayer? *And the Lord healed the People, and they kept the Feaſt with Gladneſs*: Behold how gracious the Lord is to ſuch whoſe Hearts are ſet on Preparation for his Ordinances. Let us this Week ſet our Hearts in Order to ſerve God, for our coming to the Lord's Supper, and conſider how well-

Chron. 30. 18.

well-pleasing it is unto the Lord Jesus, promising to serve him in Holiness and Righteousness all the Days of our Life.

Now repair unto the publick Service of the Church, if you have Opportunity; if not, observe the Directions, pag. 13.

A Prayer on Tuesday *Evening, for our Preparation to the Holy Sacrament.*

O My dear Lord and merciful Father, which according to the Multitude of thy Mercies, dost put away the Sins of those who truly repent, and remembrest them no more; open, O Lord, I beseech thee, the Eyes of thy Mercy upon me, thy most unworthy Servant, who in Heart earnestly desire Pardon and Forgiveness of all my Sins and Offences, the total Sum whereof is the Breach of all thy Commandments, both in Thought, Word, and Deed; thy Blessings and Benefits I have a-

buſed; thy Judgments and Puniſhments not feared, the Means of my own Salvation utterly neglected.

But, O Lord, with Thee there is Mercy, that thou mighteſt be fear'd; thou art a God of all Comfort, merciful and loving, ready and willing to hear all penitent Sinners, that in Heart are ſorrowful for their Sins. It is ſome ſmall Comfort to me, that I am ſomething confounded and aſhamed in my own Thoughts. Thou haſt not taken, I hope, thy Holy Spirit from me; thou wilt not forſake the Work of thine own Hands; but perfect that which concerneth me. As thou haſt begun a good Work in me (this Week) ſo thou wilt finiſh it, I humbly hope, to the Day of Jeſus Chriſt. Turn my Heart, O Lord, that I may loath and abhor that which is Evil, and cleave to that which is Good. It is not thy Pardon alone which I deſire, but that I may be throughly renewed and changed

Pſal. 138. 8.

changed in my Mind, Will, and Affections: I long for a ſtrong and ſettled Apprehenſion of thee, to over-awe and rule me in every Thought, Word, Deſire, and Action of my whole Life. In the Name therefore of Jeſus Chriſt my Bleſſed Redeemer, I humbly proſtrate my ſelf before the Throne of thy Mercy-Seat, that for his only Sake, thou wilt have Compaſſion for me; I ſubmit my ſelf to thy Goodneſs, beſeeching thee not to let my Sins be a Cloud between my Prayer and thy Pity; but forgive and forget all my Tranſgreſſions, all my Miſdoings, let them be Sins of what Condition ſoever, whether Sins of my Youth, or Sins of my Age; Sins of my Body, or Sins of my Soul; ſecret or open Sins; notorious or preſumptuous Sins; Sins of Pride, Envy, Hatred, Malice, *&c.* Good Lord remit them all, and of thy great Goodneſs grant me perfect Remiſſion and Abſolution for the ſame.

And

And now, O Lord, that I am (on *Sunday* next) to receive the Bleſſed Sacrament of the Body and Blood of Jeſus Chriſt, how ſhall I that am ſo great a Sinner, Duſt, and Aſhes, dare to preſume to approach thy Table; thou, O Lord, in thy Goſpel, left us a Command, *Come unto me, all ye*, &c. Which Command I obey, waſh me throughly from my Wickedneſs, and cleanſe me from my Sins, and of thy gracious Goodneſs direct me in this great Action, with a reverend and awful Fear of thy Majeſty, that all the Faculties of my Soul and Body may be intent, rightly to apprehend, and joyfully to receive this eternal Food, this Bread of Life; and that by thy Grace, I may obtain the Virtue, Fruit, and Benefits of the Death and Paſſion of my Saviour; and by the ſame the Remiſſion of all my Sins, and everlaſting Salvation, thro' Jeſus Chriſt our Lord. *Amen.*

Wed-

Wedneſday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

AND when God gave his Son to the World, it could not be but he ſhould give us all Things elſe; and therefore this Bleſſed Sacrament is a Conſigning us to all Felicities; but as it was at firſt, ſo it hath been ever ſince; *Chriſt came into the World, and the World knew him not:* So Chriſt hath remained in the World by the Communications of this Sacrament; and yet he is not rightly underſtood, and leſs truly valued. But Chriſt may ſay to us, as once to the Woman of *Samaria*, *Woman, if thou didſt know the Gift of God, and who it is that ſpeaks to thee, thou wouldſt aſk of him*; and ſo, if we were ſo wiſe, or ſo fortunate, to know the Excellency of this Gift of the Lord, it would fill us full of Wonder and Adoration, Joy and Thankfulneſs! For the Love of our deareſt

Lord

Lord is written in the largeſt Characters of Pleaſure and Delight: That in the Holy Sacrament, we may taſte and ſee how gracious our Lord is; no Love can be greater than that which is ſo beatifical as to beſtow the greateſt Good; and ſuch was the Charity of our Lord, who brings Health to us in the Holy Sacrament, and Life too, giving us the Bread of *Paradiſe*, at the ſame Time yielding Food, and Health, and Pleaſure; Love deſires to do all Good to its beloved Object, and that is the greateſt Love which has given us the greateſt Bleſſing: And this Sacrament Chriſt deſigned to that Purpoſe, that he, who is not preſent to our Eyes, might always be preſent to our Spirit: Love demands Love again, and to deſire to be beloved, is of it ſelf a great Argument of Love: And as God cannot give us a greater Bleſſing than his Love; ſo what greater Demonſtration of it can he make to us, than to

deſire

desire us to love him with as much Earneſtneſs and Vehemency of Deſire? For Love hath no Expreſſion beyond this, and it deſires to be united unto its Object. Let it be our great Deſire and Love too, to come to this Holy Sacrament; for now the Lord our God calls upon us, not only to be nigh unto him, but to be all one with him; what Nation is ſo great, who hath God ſo nigh unto them, as the Lord our God is in all Things, for which we call upon him? Let us do Honour to God, to expreſs the Homage and Duty of us his Servants, to acknowledge his ſupream Dominion, to give him Thanks and Worſhip, to beg Pardon, and pray for Bleſſing and Supply of all our Needs. Let us go, O my Soul, and declare before Angels and Men, that we are Chriſtians indeed, and mean to live and die in his holy Religion. And let us now take Shame to our ſelves, that we have at any Time lived to contradict

our

our Belief, but let us fully resolve to love him better and better, by coming to his Table. He hath invited thee, he expects thee, he loves to see thee there, and will make thee know that he loves thee, and delights to do thee Good. Raise up thy self, O faithful Soul, and love that chief Good, in whom are all Goods, without whom there is no other true Good. Why should we forsake the Fountain, and follow the Current; but the Fountain is still in God; let us come to the Holy Sacrament, and we shall find the Fountain. O let us ask of our Lord Jesus, and he will give us Living Water, springing up into everlasting Life: *This is Life Eternal, to know and acknowledge thee, the only true God, and Jesus Christ whom thou hast sent:* And therefore if thou canst confess with thy Mouth the Lord Jesus, and believe in thy Heart, that God raised him from the Dead, thou shalt

St. *John* 4. 14.

be

be saved. O give Thanks therefore unto the Lord, for he is gracious, for his Mercy endureth for ever; and let us say with a great Joy, Lo, I come to thy Table, according to thy Command.

Repair to the Prayers of the Church, or observe the Directions, p. 13.

A Prayer on Wednesday *Morning, of Confession of Sins to God, before the Receiving the Holy Sacrament.*

O Almighty God, I thy poor sinful Creature, full of Anguish and Confusion for my Offences against thy Majesty. I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy Purity, for my Sins are more in Number than the Hairs upon my Head, and my Heart hath failed me.

Lord be merciful unto me a Sinner.

I have not lived according to thy Will, but in the Vanity of my own Thoughts, in Contempt of thy holy Word and Commandments; I have not

not loved thee my God, with all my Heart, nor feared thee with all my Soul, nor ſerved thee with all my Might, nor loved my Neighbour as my ſelf.

Lord be merciful unto me a Sinner.

I have been negligent in Performance of my Charge; idle in doing my Duties in the Holy Sacraments, and Exerciſes of Religion; undevout in my Prayers, weary of their Length.

Lord be merciful unto me a Sinner.

I have provoked thy Wrath againſt me, by accuſtoming my ſelf to do the Works of the Fleſh, and rejecting the good Motions of the Spirit. Wo unto me, rebellious Wretch, that I have committed theſe wicked Acts againſt thee, ſo loving, ſo good, ſo gracious a God, to the utter Deſtruction of my Soul, without thy Mercies in Chriſt Jeſus.

Lord be merciful unto me a Sinner.

I have made my ſelf guilty, in not depending on my God for a Supply of my Wants, neglecting to labour

bour, and expecting I ſhould be ſupported in Idleneſs, not looking upon thee, O God, for a Bleſſing on my honeſt Endeavours; not having an high Eſteem of thee, my God, and not ſubmitting obediently to act thy Will.

Lord be merciful unto me a Sinner.

I have not with Care read thy Holy Scripture, and not marking when I do read, but I have followed the Pomps and Vanities of this World, and its ſinful Cuſtoms, not calling my ſelf daily to Account for my Sins.

Lord be merciful unto me a Sinner.

O Lord, let me not add to that Heap of Sins which I ſtand guilty of; I am confounded with the Multitude of them, aud the Horror of their Remembrance; but give me Grace, O Lord, to paſs this Week, and the reſt of my Life innocently, that neither in Thought, Word, or Deed, any Offence may pollute my Soul. I acknowledge, O Lord, that I am vile, but yet redeemed with thy

thy precious Blood. I have been dead in Treſpaſſes and Sins, but thou art my Reſurrection and my Life. Thou, O Lord, loveſt to ſhew Mercy: Thou that ſparedſt thy Servant *Peter*, that denied thee thrice; thou that didſt caſt ſeven Devils out of *Mary Magdalene*, and didſt not condemn the Woman taken in Adultery, and didſt bear the Convert Thief from the Croſs to the Joys of Paradiſe: Behold me, O Lord, a fit Object for thy Pity; my Sins are ſo great and many, that to forgive, will be an Act of glorious Mercy; let thy Holy Spirit lead me from the Errors of my Ways, into the Paths of Righteouſneſs, to great Degrees of Repentance, and through all the Paths of a Holy Life, to a Godly and Holy Death. Grant this, O Bleſſed Jeſus, for thy Mercies, and for thy Pity's Sake. *Amen.*

O Lord God, into thy Hand I commit my Body, Soul, and Spirit;

Spirit; my Thoughts, Words, and Works; all that I am, all that I have, desire wholly to be thine. O my God, gracious and merciful, accept me in thy beloved Jesus Christ, in whom alone thou wert well pleased; and for his Sake let me not go from before thee without a Blessing; a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace, to come holy to thy Table; a Blessing of thy Favour, and of thy Love in the Lord Jesus. Thus, Lord, say of me, thou hast blessed me, and that I shall be blessed for ever. *Amen, Amen.*

This Prayer may be used on Sacrament-Day, before the Receiving the Holy Sacrament.

Wednesday's Meditations in the Evening.

Upon the most Holy Sacrament.

CONsider that the Devil cannot endure the Use of this profitable

ble Sacrament; for he knoweth how much it is of Force to attain Bleſſedneſs, from whence he for his Pride fell; and he hateth the Sacrament, for in it is repreſented our Saviour's Paſſion, by Force whereof, he is thruſt from the Tyranny which he would exerciſe upon us; that whereas the Holy Sacrament is numbred among the greateſt Benefits given to us of God in this Life, that we do in nothing more avoid the Tokens of Ungratefulneſs, than by often communicating the ſame Benefits. *Do this in Remembrance of Me*; Dear Jeſus, I had been undone for ever, but for thee: For thee then, and for thy Sake, what is it which I ſhould not do? As if it were a Benefit to him, when we benefit our ſelves. O Lord, what is it thou wouldſt now have me to do, for thy Deſires are my Commands! There is Authority enough in thy Love for me to do what thou ſhalt pleaſe; ſpeak Lord then, thy

thy Servant heareth; whatever thy Will is, that I will do.

Let us humbly beg of him, his mighty Grace to confirm us in our Reſolution, that ſo we may always maintain in our Souls this Hope of his pardoning Love; ſince thou, O Lord, art ſo forward to do us good, to beſtow thy Bleſſings unasked, to die for us, when we deſired it not, to inſtitute this Feaſt, which we never expected, to ſend thy Miniſter to call us to it. He hath told where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Miniſtry, and preſent in what Sacrament; and we muſt not look for him in the Highways of Ambition and Pride, of Wealth and ſenſual Pleaſures; theſe Things are not found in the Houſe of his Father, neither may they come near his Dwelling.

But if we ſeek for Chriſt, we ſhall find him in the Methods of Virtue

and Love, and in the Paths of God's Commandments, in the Houſes of Prayer, and the Offices of Religion, in the Perſons of the Poor, and in the Retirements of an afflicted Soul: We ſhall find him in holy Reading, and pious Meditations; in our Penitential Sorrow, and in our Time of Trouble; in Pulpits, and upon Altars; in the Word, and in the Sacrament: If we come hither as we ought, we are ſure to find our Beloved, him whom our Soul longeth after.

Sure enough Chriſt is here, let me take the Boldneſs now to aſk ſomething of thee. O do not deny me the Continuance of thine Almighty Grace. Take not thy Holy Spirit from me, but let it be my conſtant Companion, my Guide, my Helper, my Comforter for ever. Thou thy ſelf haſt told us (in St. *John* the 10th) *that it ſhall be given to thoſe that aſk it*; and that becauſe thou liveſt, we ſhall live alſo: O do not let

me

me lose what thou hast done for me already, for want of doing something more; perfect that which concerneth me: *Forsake not the Work of thine own Hands. Hold me up, and I shall be safe; and I will have Respect to thy Statutes continually. Order my Steps in the World, and let not any Iniquity have Dominion over me: I intreat thy Favour with my whole Heart: Be merciful to me according to thy Word.* Psal. 131. 8. and 119. 117. 133. 58.

Now repair unto the publick Service of the Church, if you have Opportunity; if not, observe the Directions, page 13.

A Prayer for Wednesday *Evening, for our Preparation to the Holy Sacrament.*

O Lord Jesus Christ, who for the Memorial of thy bloody Sacrifice, hast ordained a Sacrament in thy Church, to commemorate

thee, and convey and ſeal to our Souls, the Benefits of thy bleſſed Body and Blood; let me give due Memory to thy Death, in preparing and putting my Soul in Order when I come, that thou mayeſt accept me at my Coming. O Lord, let me not once dare to think of preferring Satan and Sin before Chriſt and Heaven, ſo as to keep away from thoſe thy great Myſteries and Mercies, becauſe I am loth to part with any beloved Sin; when a Saviour calls, let not my greateſt and my vileſt Enemies prevail with me to keep away, but make me willing to part with the deareſt Boſom Corruption, that I may partake of the heavenly Benediction; let not any Bleſſings that thou haſt beſtowed upon us in earthly Things, make us to forget the Dependance we have upon thee for them; or the great Need we have of thy heavenly Mercy; and make us always to eſteem it our greateſt Honour,

to honour and ſerve thee, and to enjoy thy Favour: O let not my Sins, though great and many, affright me from thee; becauſe I am unworthy of thee, but let the humble Senſe of them drive me to thee, becauſe I have great Need of thee, who art the great Phyſician of our Souls, whoſe Blood is Balſam for the moſt deadly Wounds, who haſt both the Skill and Will to cure, and to heal the moſt deſperate Diſeaſes of thoſe, that with penitent Hearts ſeek unto thee for Recovery and Relief; let all my Wants drive me unto thee for Supply: Who calleſt not thoſe that are perfect or righteous, but ſayeſt, *Come unto me all ye that labour and are heavy laden, and I will give you Reſt.* O Lord, I deliver up myſelf abſolutely to thy Divine Will, with all my Heart, deſiring and propoſing to live in a ſtedfaſt Union and Conformity to thy holy Commandments, that I may have no Satiſ-

faction but in a holy Conſcience; no Pleaſure but in Religion; no Joy but in God; and with Sincerity and Zeal, Heartineſs and Ingenuity, I may follow after Righteouſneſs, and the Things that belong unto my Peace, until I ſhall arrive unto the Land of eternal Peace and Praiſe, where thou liveſt and reigneſt for ever, World without End. *Amen.*

Thurſday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

A Soliloquy.

O Moſt good and gracious Jeſus, thou, before thou ſhouldeſt ſuffer, didſt bequeath a moſt excellent good Thing unto thy Children, as a fatherly Legacy, leaving for us thy moſt ſacred Body to be our Meat, and thy moſt precious Blood to be our Drink: O thou true Food of my Soul! Receive me,

me, who am to receive thee, quicken me with thy Spirit, feed me with thy Fleſh, ſatisfy me with thy Blood, and let me receive Life from thee to act, and to live unto thee: O my Lord, give me an Heart that I may think on thee; a Mind that I may love thee; a Soul that I may remember thee; an Underſtanding to know thee; and Reaſon always to ſtick faſt unto thee: Let me find thee, O my Heart's Deſire. Let me hold thee whom my Soul doth love. O Life, for whom all Things live: O Life, which giveſt me Life by which I live, without which I die. O my Lord, let me renew this Life of mine in thy Holy Sacrament, without which I periſh! Where may I find thee, but here? O that I may faint in my ſelf, and depend on thee: O my Love, be thou nigh in my Mind, nigh in my Heart, and nigh to aid me, for I languiſh thro' Love, for without thee, alas I die! But when

I think on thee, I revive again. O Lord, let me love thee, becauſe thou firſt didſt love me; for he loveth thee too little, who loveth any Thing beſides thee, except he love it for thy Sake: For I deſpiſe whatſoever is in this World, in Reſpect of thy Sweetneſs, and the Glory of thy Houſe, which I have loved. Where ſhall I get Words to expreſs the Signs of thy ſingular great Love towards me, through thy infinite Benefits, wherewith from the Beginning thou haſt nouriſhed me, beſides the Benefit of Creation, when at the Beginning thou madeſt me of nothing, after thine own Image, in magnifying and exalting me above all thoſe Creatures which thou haſt made, and making me glorious with the Light of thy Countenance, wherewithal thou haſt ſealed the uppermoſt Seat of my Heart, thereby ſevering me both from inſenſible Things, and alſo from brute Beaſts, which have no Reaſon, and

abaſing

abaſing me but a little beneath Angels: O let me go to thy holy Table, and as ſoon as I have taſted, ſay as St. *Peter*, *Maſter it is good for us to be here*; if thou wilt let us make here three Tabernacles, here let us abide ſtill, and enjoy thy Contemplation, for we lack nothing now; it ſufficeth us, Lord, that we ſee thee; it ſufficeth me to be ſatisfied with ſo unſpeakable Sweetneſs. O! bleſſed ſhould I be, were I once admitted to behold thy Brightneſs: Who can ſhew me ſuch a Favour, O Lord! thou mayeſt permit me to come thereunto. I know, Lord, I know, and acknowledge, that I am unworthy to enter under thy Roof; yet for the Honour of thy Name, accept of thy Servant which putteth his Truſt in thee; but how ſhall I enter into thy Sanctuary to conſider thy Power, unleſs thou open unto me? For doubtleſs, O Lord, our God, we ſilly Worms and Clay, are unable to enter into the Houſe of

thine Eternity, unleſs thou (who of nothing haſt created all Things) doſt guide us in: O, that I may cry after God, even the living God. That I may watch for thee, more than they that watch for the Morning, and my Soul may follow hard after thee: O that the Word of thy Mouth may be ſweeter to me than the Honey, or the Honey-Comb; that I may delight myſelf in thy Commandments, which I have loved. (*This may be uſed on Sacrament-Days.*

Repair to the Prayers of the Church, or obſerve the Directions, p. 13.

A Prayer on Thurſday *Morning, for the Preparation to the Sacrament.*

O Moſt holy and heavenly God and Father, which by the immortal Seed of thy Word, haſt begotten us to be thy Children, and with the ſame (as with Milk) doſt nouriſh us purely as New-born Babes, as alſo with Divine Myſteries of thy Holy Sacrament (as by a viſible Word) doſt

doſt confirm and ſtrengthen us in Faith and Righteouſneſs, and having ſo adopted us into thy Family, continually feedeſt and nouriſheſt us unto eternal Life: How ſhall I ſufficiently praiſe my God, or love and ſerve my Lord who delivered me, when I deſerved to periſh eternally? For I have been proud and coveteous, and hating wiſe Counſels, and ſoon weary of the Offices of a Holy Religion. I cannot give an Account of my Time: I am ſo vile that I cannot expreſs it. I have been ſo ungrateful, ſo fooliſh, ſo unreaſonable, that I have put my own Eyes out, that I might with Confidence, and without Fear, ſin againſt ſo good a God, ſo gracious a Father; I confeſs to thee, O God, what thou knoweſt already: But I confeſs it to manifeſt thy Juſtice, and to glorify thy Mercy, who haſt ſpared me ſo long: Thou haſt concluded all under Sin, that thou mighteſt have Mercy upon all: Look upon me, O

God, and have Pity on me lying in my Blood and Miſery, my Shame, and in my Sins, in the Shadow of Death, and in the Gates of Hell. But yet, O God, thou art the Healer of our Breaches, and I muſt not diſpair, for I am ſure thy Goodneſs is infinite. O let the Cry of thy Son's Blood, who offers an eternal Sacrifice to thee, ſpeak on my Behalf, and ſpeak better Things than the Blood of *Abel*; let me love and ſerve thee uprightly and eternally, for thy infinite Love in Jeſus Chriſt our Lord. *Amen.*

Thurſday's Meditations in the Evening.

Upon the moſt Holy Sacrament.

NOW before the Feaſt of the Paſſover, Jeſus knew that his Hour was come, that he
St. *John* 13. 1. ſhould depart out of this World unto the Father, having loved his own which were in the World, he

he loved them unto the End. The Humility of this our Lord was loving and diligent, doing all this Work by himſelf alone, without the Help of any other, in Sign and Token of his Love; for he himſelf put off his Garment, girded himſelf, put Water into a Baſon, bore it to the Place where the Diſciples ſat, proſtrated himſelf, and waſhed, not their Hands, but their dirty Feet, and ſo lovingly wiped them with the Towel wherewith he was girded, pleaſing and contenting himſelf to do all theſe Things in his own Perſon, teaching me herein to exerciſe the Works of Humility and Charity in mine own Perſon, rejoicing more to do them my ſelf, than to command them to be done by others, and performing every humble Work without mixture or Note of boaſting.

Let us conſider that which paſſed between Chriſt our Lord, and Saint *Peter*, when he came to waſh his Feet, *Peter* ſtanding aſtoniſhed at the

the Humility of his Lord and Maſter, ſaid, *Lord, doſt thou waſh my Feet?* In which Words are diſcovered a lively Faith of the Excellency of Chriſt our Lord, and of his own Baſeneſs, and of the Baſeneſs of that Work. Thus the Holy Jeſus lays every Thing aſide that he may ſerve his Servants with thoſe Hands which gave Sight to the Blind, Health to the Sick, and Life to the Dead. I (Lord) ought to ſerve thee, and to waſh thy Feet, nor do I eſteem my ſelf worthy to do this Work. And wilt thou waſh my Feet? Hence will I learn to think highly of Jeſus Chriſt, and very baſely of myſelf; I will draw Acts of Admiration, of Thankſgiving and Imitation.

O moſt good and gracious Jeſus, thou coming to the Garden of Olives, began'ſt to fear, and to be heavy; whereupon thou ſaid'ſt to thy Diſciples, *my Soul is ſorrowful unto Death*; and he was withdrawn from them about a Stone's Caſt, and kneeling

kneeling down, and praying, ſaid, *Father*, &c.

Whence is this, that in a cold Night, when others are crowding to the Fire, my Lord is ſweating in the open Air? What Sweat is this which flows in ſuch Abundance from his bleſſed Body, ſo that it runs and trickles down to the Ground, like Drops, or Clods of Blood, Whence is it? We may ſoon know, it is our Sin cauſeth this Blood-ſhed; our Guilt this Sweat: *Adam* ſinned in a Garden, Chriſt there ſweat for it; his Day-Luſt made this Night-Sweat, that we might not burn in Hell; he ſuffers this horrid Agony for a Time, that we ſhould not endure a helliſh and worſe Extremity for ever; he did thus ſweat for another's Guilt, and ſhall I not bleed for my own? If inſtead of the Pains of Repentance, I take Pleaſure in Sin, will not this coſt me my Life? Yes; but for my Comfort, if I be contrite, and by that

that put into a great Agony of Spirit, I may come out; and muſt hope I may by the Virtue, and under the Conduct of this Agony of Jeſus Chriſt.

Let us dwell in Love, and we ſhall be happy; for ſee how our Lord would engage thee by theſe Bonds in which thou art going to tie thy ſelf to love the Lord thy God with all thy Heart, and thy Neighbour as thy ſelf. Let us go then and wait upon him, and ſhew him the Love that we bear unto him; be not diſcouraged, for when the Wicked forſakes his Way, and the unrighteous Man his Thoughts, he himſelf hath ſaid, that he will have Mercy upon him. Let us give him Thanks, even for this good Mind, which he hath put into us, and for all the Hope we have, that he will continue us in it to eternal Life.

Now repair unto the publick Service of the Church, if you have Opportunity; if not, obſerve the Directions, page 13.

A Soliloquy, or preparatory Prayer for Thurſday *Evening, in Preparation to the Holy Sacrament.*

O Infinite Humility, what ſhall I render unto thee, for the Favours which thou haſt done me! Grant me this thy Meekneſs and loving Gentleneſs, to the End that I may find Grace before thee; whom the Prayer of the Humble and Meek hath always pleaſed: Command me (Lord) what thou wilt, helping me with thy Grace duly to accompliſh what thou commandeſt. O Saviour of the World, I confeſs that I am foul and defiled with innumerable Sins, whereof I cannot waſh myſelf; for to ſin was mine, but to pardon them is thine; wherefore once more waſh me from mine Iniquity, and cleanſe me from my Sin; and after thou haſt once waſhed me, waſh me yet once more, that I may come holy to thy Table, to the End I may have a greater Part with thee,

thee, with more Security never to loſe it. And ſith thou (Lord) deſiredſt ſo much to eat the Laſt Supper with thy Diſciples, I alſo deſire earneſtly to eat the ſame with thee, O King of Heaven, who ſtandeſt at the Door of our Hearts knocking, deſiring vehemently that thy Voice may be heard, and that the Gate may be open'd; that entring into us, thou may'ſt ſup with us, and we with thee. Come (Lord) into my Houſe, for I ſet the Gate open unto thee, and with an exceeding Deſire, deſire thy Coming, that I may be Partaker of this thy Supper. My Soul thirſteth for thee, O Jeſus; O that I may ſee the Joy that I ſo deſire. O that I were ſatisfied with the Preſence of thy Glory; for which I do hunger and thirſt; that where thou art, there I may be alſo, beholding thy Face in Glory, O Bleſſed Saviour and Redeemer, Jeſus. *Amen.*

Friday's

Friday's Meditations in the Morning.

Upon the Paſſion of Jeſus Chriſt.

I Will conſider the Innocency of our Lord Jeſus Chriſt, who ſuffered for our Sins, who was moſt Innocent, without Spot of Sin, moſt Holy; full of all Graces and Virtues; moſt Wiſe and moſt Diſcreet, in whom were contained the Spiritual Treaſures of the Wiſdom of God, and of his Divine Spirit, in doing Good to all: Who employ'd his whole Life in doing of Good (as St. *Peter* ſaith) and healing all ſuch as were oppreſſed with the Devil; gave Sight to the Blind; cleanſed the Leper; cured the Sick, and raiſed the Dead, and has opened unto us the Gates of Heaven. O the infinite Charity of this our Lord, in giving himſelf to all! He is my Father, my Maſter, my Phyſician, my Redeemer, my Creator, my Benefactor,

factor, Spouſe of my Soul, my God, and my all in all. And how a little before his Paſſion, he made himſelf my Meat and my Drink, to enter within me, for which Cauſe I am to hold his Pains as mine own, ſith he, who ſuffered them, is ſo much mine, and beareth to me ſo great a Love.

The Soliloquy.

O Moſt bountiful Redeemer, how well doſt thou pay our Debts with thine own Pains! O that I could find out, and comprehend the Length and the Breadth, the Height and the Depth of the Charity of Jeſus! O that I could enter into his inflamed Heart, and ſee the Furnace of infinite Fire that burneth therein, and melt in thoſe Flames; that iſſuing forth full of Love, I might love as I am loved, and to ſuffer with Love for him, who ſuffered for me with ſo great Love: From his interior Love burſt forth

forth ſuch exterior Signs and Demonſtrations, as were ſufficient to mollify a Heart more frozen than Ice it ſelf, and more hard than any Marble.

LET us now join together the penitent Sinner, and the devout Saint, in this one Exhortation; that they approach the Table of the Lord with a ſecret Affection of Soul, and that being raiſed by Faith, and enlarged by Prayer, in this Conſideration, that their Sins have been the Cauſe of Chriſt's Sufferings. The *Jews* cryed out of Chriſt, *Crucify him, Crucify him*; ſuch was the Greatneſs of their Malice, that (if poſſible) they would have had him twice crucified; but yet, is not their Deſire too unhappily fulfilled? They crucifying him once with their Hands, and we, even we, crucifying him again by our Sins; who art thou then that comeſt to Chriſt without Floods of Tears, when he comes to us in Streams of Blood?

Who

Who can meditate on his wounded Body, without a wounded Soul? Or view his pierced Side without a pierced Heart? In which our Saviour gives us true Devotion, beſpeaking us, as well as the Daughters of *Jeruſalem*; *Weep not for me, but for your ſelves*; Weep not for me, or my Sufferings, in a fruitleſs Compaſſion; but weep for your ſelves and your Sins, in a hearty Contrition. O let your Hearts be raiſed by Faith, that ſo whatſoever is our Affliction and Pain, we may find a healing Virtue in the Blood of Chriſt, which is the Sacramental Adminiſtration, that ſo for every ſinful Diſtemper in us, we may receive an healing Virtue from Chriſt; having our Remiſſion of Sins, and our Peace of Conſcience confirmed unto our Souls, by his Bleſſed Sacrament, as the Seal of Grace, and the Pledge of Glory.

Now repair to the publick Service of the Church, if you have Opportunity; if not, obſerve the Directions, p. 13. *A Con-*

A Confeſſion of Sins out of the Holy Bible, for Friday *Morning.*

I Confeſs, O Lord,

That I was ſhaped in Wickedneſs, and in Sin my Mother conceived me, *Pſal.* 51. 5.

That my Heart is rebellious, like a ſtarting Bow, *Hoſ.* 7. 16.

That I am of polluted Lips, *Iſ.*6.5.

That my Tongue talketh nothing but Vanity, *Pſal.* 114. 11.

That mine Eyes are Evil, prone to Luſt, St. *Mark* 7. 22.

That my Hands are ſlow to Good, *Heb.* 12.

That my Feet are ſwift to Evil, *ver.* 12.

I have ſinned againſt thee, O Lord, and in thy Sight, not fearing thy Majeſty, *Rom.* 3. 15.

My Sins are, O Lord, in Quantity large, and of a great Size, of long Continuance. *Iſa.* 57. 8. *Pſal.* 25. 11.

Like

Jer. 3. *Pſal.* 4. 2. *Ezek.* 1. 3. Like a Burthen of Lead, many in Number, more than the Hairs of my Head, and I gaining nothing thereby.

Not being aſhamed, *Gal.* 2. 18.

Knowing it to be Sin, *Jam.* 4. 17.

I reap the Fruit of my Fooliſhneſs; for what Fruit have I in thoſe Things whereof I am aſhamed, *Rom.* 6. 21.

My Days are conſumed in Vanity, and my Years in the Bitterneſs of my Soul.

And now there is no Health in my Fleſh, becauſe of thy Diſpleaſure; neither is there any Reſt in my Bones, by Reaſon of my Sin.

And what ſhall I now ſay, or wherein ſhall I open my Mouth?

What ſhall I anſwer, ſeeing I have done theſe Things?

Out of the Deep have I called unto thee, O Lord; Lord hear my Voice, *Pſal.* 130.

If thou, O Lord, ſhould'ſt be extreme to mark what is done amiſs, O Lord, who may abide it? Enter

Enter not into Judgment with thy Servant, O Lord, for in thy Sight ſhall no Man living be juſtified.

Behold, O Lord, though I have ſinned, yet I humble myſelf under thy mighty Hand; I am thine, O ſave me!

Spare the humble and Contrite, for behold I judge myſelf.

O taſte and ſee how gracious the Lord is; bleſſed is the Man that truſteth in him.

For thy Mercies, O Lord, are ſweet, comfortable, better than Life.

Come unto me all ye that labour and are heavy laden, and I will give you Reſt.

I come not to judge the World, but to ſave it.

Wherefore in the Multitude of the Sorrows that are in my Heart, thy Comforts, O Lord, have refreſhed my Soul.

Let us therefore come boldly to the Throne of Grace, that we may obtain

obtain Mercy, and find Grace to help in Time of Need.

My Fleſh and my Heart faileth; but God is the Strength of my Heart, and my Portion for ever.

O Lord, be thou ſo to me for ever. Amen.

A Prayer for Friday *Morning, of Confeſſion of Sins to God, before the Holy Sacrament.*

O Moſt glorious and moſt gracious Lord God, who art the Searcher of Hearts, the Lover of Souls, and the Preſerver of Men; before thee (Holy Lord) I here preſent myſelf polluted. O do thou make me a penitent Sinner; polluted I am, and loathſome in the Sight of mine own Corruptions; * wherefore ſee, O thou great and glorious, O thou juſt and righteous Judge, O ſee, I here proſtrate my ſelf at the Bar of thy Juſtice, not knowing what to anſwer thee; my

* *Here name your particular Sins.*

Conſcience witneſſeth againſt me, and thy Law condemns me: Who! Oh, who ſhall plead for me? Oh! Wilt not thou, Bleſſed Jeſus, my Surety, my Saviour, wilt not thou undertake my Cauſe, who art my Advocate? Wilt not thou procure my Pardon, who art my Mediator? O Bleſſed Jeſus! Be now my Jeſus: And ſeeing thou art able to ſave unto the utmoſt of all that come unto God by thee, O plant in my Heart Gentleneſs and Patience, a meek and long-ſuffering Spirit, that I may never be tranſported with violent Anger; never be diſorder'd by Peeviſhneſs; never think Thoughts of Revenge: But may with Meekneſs receive all Injuries that ſhall be done to me, and patiently bear every croſs Accident, and with Charity may return Bleſſing for Curſing; Good for Evil; kind Words for foul Reproaches; that living all my Days with Meekneſs and Charity, keeping Peace with all Men, and loving

my Neighbour as myſelf, and thee, O ſweet Jeſus, more than myſelf, and more than all the World; I may at laſt come into the Regions of Peace and eternal Charity, where thou liveſt, who loveſt all Men, and wouldſt have none to periſh, but all Men to be ſaved through thee, O moſt merciful Saviour and Redeemer Jeſus. *Amen.*

A Prayer out of the Pſalms.

O Lord God Almighty, and King of Eternal Glory, who doſt acknowledge him to be a bleſſed Man, that abhorreth the Way of Sinners, and doth meditate in thy Lay Day and Night; Teach thou me a wretched Sinner, faithfully to ſerve thee with Fear and Trembling of Heart; and ſeeing with all Humility of Heart, I do call unto thee with my Voice, hear me, have Mercy upon me, and ſo hearken unto my Prayer; keep me as the Apple of thine Eye; hide me

under the Shadow of thy Wings, becauſe thou art my Strength, my Rock and my Refuge; Cleanſe me from my ſecret Faults, and keep thy Servant from preſumptuous Sins. O remember not the Sins of my Youth, but ſend me help from thy Sanctuary, and give me my Heart's Deſire; and ſo truſting in thee, let me never be confounded, but forgive the Puniſhment of my Sin: Let thy Mercy, O Lord, be upon me, as I truſt in thee; and delivering me out of all my Fears, ſay unto my Soul, I am thy Salvation, that I may go into thy Glorious Houſe; for thou art the God of my Strength; let not my Steps go out of thy Paths, that I may love Righteouſneſs, and hate Iniquity. Teach me, O Lord, the Ways of thy Statutes, and I ſhall keep them unto the End; give me Underſtanding, and I ſhall keep thy Law; yea, I ſhall obſerve it with my whole Heart; make me to go in the Path of thy Commandments;

for therein do I delight for ever. *Amen.*

A Prayer.

O Bleſſed Jeſus, the Lord of Life, Prince of Glory, and Captain of our Salvation, who haſt vanquiſh'd Satan, and all the Powers of Darkneſs; O give Victory to my languiſhing Soul in her Spiritual Conflict: Guide me with thy Counſels, ſuſtain me with thy Grace, refreſh me with thy Comforts, preſerve me in thy Love, and crown me with thy Glory. O Jeſus, grant, I beſeech thee, that ſo long as I am in the Darkneſs of this miſty Deſart, that the Eyes of my Mind may behold, and contemplate the moſt ſhining Light and Brightneſs of thee, O God, and that I may always praiſe thee for ever and ever. *Amen.*

Friday's

Friday's Meditations in the Evening.

Upon the Paſſion of Jeſus Chriſt.

THIS is one of the higheſt Manners of meditating, that is, upon the Holy Paſſion of our Saviour; the which Conſideration ſerveth to encourage us to endeavour our ſelves to imitate ſome Part of that which is there repreſented unto us: For it is manifeſt that all the Perfections of a Chriſtian's Life, conſiſteth in Imitation, and following of the Virtues of our Saviour Chriſt. Whereupon the Apoſtle St. *Peter* exhorteth us, ſaying, Chriſt ſuffered for us, leaving unto us an Example that we ſhould follow his Footſteps; who, when he was evil ſpoken of, did not ſpeak Evil again; and when he was tormented, did not threaten them, but delivered himſelf unto him that did moſt unjuſtly condemn him; he ſuffered his Pains without any Man-

1 *Pet.* 2. 21.

ner of Eaſe or Conſolation: He ſhut up from himſelf all the Gates, whereby any Manner of Eaſe or Conſolation might come unto him, either from Heaven or from Earth; inſomuch that he was content to be forſaken, not only of his Diſciples and Friends, but alſo of his own Father, and of himſelf alſo; and therefore he ſaid in the *Pſalm*, *I am become as a Man deſtitute of all Help, I am left among the Dead.* This is that Forſaking, which our Saviour ſignified upon the Croſs, when he ſaid, *My God, my God, why haſt thou forſaken me?* For (as concerning the Bond of Union) the divine Nature never forſook the human Nature, which it had once taken; yet as touching the Conſolation, and Eaſe of the Pain and Torments, it did wholly forſake the ſame. And therefore we ſee that the Martyrs, when they went to ſuffer Death, ſhewed themſelves very courageous, merry, and joyful; but our Saviour, being the very Fountain of Grace and of Strength, (thro' whoſe Virtue

Virtue the Martyrs had ſuch Force and Courage, to be able to do that which they did) trembled, and ſweat even very Drops of Blood, when he went to ſuffer Pains and Torments for us: For in the Martyrs, the Virtue of Charity, which redounded into their Souls, cauſed them to have very great Courage and Joy; but in our Saviour Chriſt, both theſe, and all other Influences were by ſpecial Miracle ſuſpended, that ſo he might drink the Cup of his moſt bitter Pains, pure, and without Mixture of any Manner of Eaſe or Conſolation.

Conſider therefore firſt of all, that ſo profound Humility, wherewith the moſt high and only begotten Son of Almighty God vouchſafed to be contemned, and leſs eſteemed than *Barabbas*; and to be crucified upon a Croſs between two Thieves, as tho' he had been a Captain and a Ring-leader of Malefactors.

Conſider his ſo wonderful Patience in the midſt of ſo many reproachful

Injuries and Torments, and withal, his paſſing great Magnanimity, in that he offered himſelf ſo willingly into the Hands of his Enemies, and to ſuffer the greateſt Pains and Conflicts that ever were ſuffered in the World.

Conſider his moſt fervent Charity, which paſſeth all Underſtanding, by the which only he was moved to offer himſelf in Sacrifice for the Sins of the World; and to ſuffer Death, that he might give Life, not only to his Friends, but alſo to his Enemies, even to thoſe very Perſons that ſhed his moſt precious Blood.

Conſider his moſt abundant Mercy, which extendeth it ſelf ſo far forth, as to take upon him all the Miſeries and Debts of the World, and to make Satisfaction for them, as if they had been particularly his own Debts.

Conſider that ſo perfect Obedience which he uſed towards his Father, whom he obeyed unto Death, even to the Death of the Croſs; where, finally bowing down his Head, he offered

offered up unto him his moſt holy Soul, giving us thereby to underſtand, that the Work of his Obedience was then perfectly fulfilled. Let us do as our Saviour himſelf commanded us, St. *John* 13. 15. *I have given you an Example, that as I have done, ſo ſhould ye do likewiſe.*

O Lord Jeſus receive my Spirit; O my Life take my Soul; my Joy, draw my Heart unto thee; my Head, direct me; Light of mine Eyes, enlighten me; O my Comfort, rejoice me; by ſweet Food, let me eat thee; O Word of God, refreſh me; O Light eternal, ſhine thou over me, that I may underſtand thee, know thee, and love thee. *Out of the Bible.*

Now repair unto the publick Service of the Church, if you have Opportunity; if not, obſerve the Directions, pag. 13.

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt; for Friday *Evening.*

Kneeling, ſay,

O Sweet Jeſus, Praiſe, Honour and Glory be to thee, O Chriſt, who for my Sake haſt vouchſafed to come down from the Boſom of thy Divine Father, into this Vale of Miſery, and to be conceived, and incarnated, and made Man by the Holy Ghoſt in the moſt chaſte Womb of the Virgin *Mary*.

Chooſe, I beſeech thee, my Heart for thy Dwelling-place; adorn it, repleniſh it with Spiritual Gifts, and wholly poſſeſs it.

O that I were ſo faſtned unto thee, that I might never depart, or turn away my Mind from thee! I adore thee, moſt dear Redeemer, who being born in the Depth of Winter, didſt not refuſed to be ſwadled in poor Cloaths, and to be laid in a Manger.

Grant, O Lord, that I may always ſtand in thy Sight, truly humble, and truly poor in Spirit. O

O bleſſed Jeſus, who wouldeſt, upon the eighth Day, like other Children, be circumciſed, and being yet an Infant, ſhed thy precious Blood.

And for our ſingular Comfort, wouldeſt be called Jeſus, which ſignifieth a Saviour.

O that it would pleaſe thee to admit me (being circumciſed from all bad Thoughts, Words, and Works) into the Number of thy Children.

O ſweet Jeſus, whom the Wiſe Men with a devout Seeking, found by the Direction of a Star, and having found, fell down and worſhipped thee; offering unto thee Gifts of Gold, Frankincenſe, and Myrrh.

Grant that I may offer daily unto thee, the Gold of bright-ſhining Charity; the Frankincenſe of ſweet-ſmelling Devotion, and the Myrrh of perfect Mortification.

O Holy Jeſus, who for our Sakes wouldſt be ſubject to the Law, and

o give us an Example of Humility, wouldſt be carried to the Temple by thy Mother, and be redeemed with an Offering ordain'd for ſuch as were poor.

Where juſt *Simeon*, and *Anne* the Propheteſs, rejoicing greatly at thy Preſence, gave very glorious Teſtimony of thy Dignity.

O that all Pride were utterly thrown down in me. *Amen, Amen.*

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt, continued.

O Jeſus! Praiſe, Honour, aud Glory be to thee, who ſtaying in the Temple, wert for the Space of three Days with great Grief ſought by thy divine Mother, and at length with great Joy found by her, ſitting in the midſt of the Doctors, hearing them, and propoſing Queſtions to them.

Would to God thou wouldeſt give and communicate thy ſelf in ſuch Sort unto me, that I might never be

ſeparated from thee, nor ever be deprived of thy Comfort.

O Lord, who haſt not diſdained to come to the River of *Jordan*, and entring into it, there to be baptized by thy Servant *John* the Baptiſt.

Who likewiſe for our Sakes, abiding amongſt wild Beaſts in the Deſarts, and faſting forty Days and forty Nights, and perſevering in Prayer, haſt permitted thy ſelf to be tempted by Satan.

And overcoming him, haſt been honoured with the Miniſtry and Service of Angels.

Give me Grace, O Lord, that I may conſtantly perſevere in Prayer, and let no Temptation, I beſeech thee, defile me, but rather let Temptations purge me, and join and unite me unto thee, that I might adhere to thee alone, ſo that I may receive from thy Hands chearfully, all Kind of Adverſity.

Grant that I may embrace all Men with chearful Love and Charity, and readily forgive thoſe that offend me.

O ſweet

O ſweet Jeſus, who coming to *Jeruſalem* in a meek and gentle Manner, didſt ride upon an Aſs, and amidſt the Praiſes which were ſung by the People that came to meet thee, didſt pour forth Tears bewailing the Ruin of the City, and Deſtruction of thoſe ingrateful Souls.

Grant that I may never prefer any Thing before thee.

O my Jeſus, who in *Jeruſalem* according to the Law, didſt eat the Paſchal Lamb with thy Diſciples, and giving them an Example of Humility and Charity, kneeling upon the Ground, didſt waſh their Feet, and having waſhed them, didſt wipe them with a Towel.

Would to God this Example might pierce my Heart, and utterly throw down in me all Pride and Loftineſs.

O Jeſus, who with an unſpeakable Charity haſt inſtituted the Sacrament of thy Body and Blood.

Grant that when I come to that Table of Life, I may with a chaſte

Af-

Affection, ſingular Humily, and Purity of Heart receive thee.

Grant that thy Word may be truly pleaſing to me, and ſweeter than the Honey and the Honey-Comb to my Soul.

Who going forth with thy Diſciples beyond the River *Cedron*, didſt enter into a Garden, where thou foreſaweſt thou ſhouldeſt be taken.

O that I could utterly forſake my own Will, and always love and follow thine!

O Jeſus, who immediately before thy Paſſion, didſt begin to fear, to grieve, and to be ſad, taking upon thy ſelf our Weakneſs.

Who falling upon the Ground, prayed unto thy Father, and humbly offeredſt up thyſelf wholly unto him, ſaying, *Father, thy Will be done.*

Grant that I may with a quiet Mind, receive all Things as from thy Hands, and that I may find Help and Aſſiſtance from thee.

O Jeſus, who didſt lovingly kiſs the

the Traitor *Judas*, coming deceitfully to thee.

Shewing by the Calmneſs of thy Countenance, and Sweetneſs of thy Words, that thou didſt love him.

Grant I may ſhew my ſelf loving and mild to all mine Enemies.

That I may pardon them from my Heart, howſoever they ſhall offend me.

O Jeſus; who didſt permit thine Enemies moſt furiouſly to lay their ſacrilegeous Hands upon thee: And being cruelly bound by them, didſt not revenge, but mildly endure the Reproaches, Blaſphemies, and Injuries wherewith they did moſt wickedly affront thee.

Who didſt reſtore and heal the Ear of *Malchas*, one of thy furious Proſecutors, cut off by St. *Peter*, thy Diſciple.

That rendring Good for Evil, the Riches of thy Mercy, and Mildneſs, might ſhine forth to us.

Grant, I beſeech thee, that the Deſire of Revenge may never have Place in my Heart. O that

O that thou wouldſt beſtow upon me the Grace of true Patience. *Amen.*

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt, continued.

O Jeſus! who ſuffered thy ſelf to be led bound as a Malefactor and Thief, by a Troop of Soldiers unto *Annas*, and to be preſented before him.

O unſpeakable Mildneſs of my Redeemer!

Grant, O Lord, that theſe Examples of thy Virtues, may ſhine in me to my Good, and thy everlaſting Glory.

St. *Peter*, one of the Chief of thy Apoſtles, thrice denied thee, and yet thou moſt mercifully looked upon him, and provokedſt him to Repentance, and to ſhep Tears for his Offence.

O that it might pleaſe thee in like Manner, to look upon me with that lovely Eye of Mercy.

That

That with due Tears of Repentance I may bewail my Sins paſt.

And having bewailed them, may not hereafter any more return to them again.

O my Jeſus, who by the wicked *Jews* waſt proclaimed guilty of Death; and without Cauſe condemned.

That by thy unjuſt Condemnation thou mighteſt deliver us from the Guilt of our Sins, wherewith we were juſtly attainted.

Grant that I may imitate thy Meekneſs and Patience.

Grant that I may be truly ſubject to my Superiors, and all Powers over me ordained by thee.

That I may obey my Equals, and love and honour all Men.

O my Jeſus, who being ſtripped naked in the Palace, and bound to a Pillar, didſt ſuffer thy naked and immaculate Fleſh to be rent with moſt cruel Scourges, that with thy Sores thou mighteſt heal our Wounds.

Thou

Thou art, indeed, that living Stone, rejected by Man, but choſen by God.

Grant that I may now patiently ſuffer the Scoures of thy fatherly Correction.

For they cloathed thee, the King of Glory, with a Purple Garment, for the greater Affront.

They faſtned upon thy Divine Head, a Crown of Thorns.

They put into thy Hand a Scepter of Reed, and kneeling down in a ſcornful Manner, ſaluted thee, ſaying, *Hail King of the Jews.*

Plant I beſeech thee in my Heart, the Memory of thy Paſſion

O Jeſus, who being declared innocent by *Pilate* the Judge, didſt not refuſe to hear the furious Outcries of the *Jews*, by which they demanded that thou ſhouldeſt be crucified.

Who, being led out with two Thieves, didſt carry the Croſs with great Pain upon thy ſacred and torn Shoulders, and didſt not refuſe to be

be driven forward, to be urged and haſtned.

And being weary and breathleſs, didſt languiſh under thy Burthen.

Give me Tears of Devout Compunction, and of Holy Love, which may melt my hard Heart, and make it grateful unto thee.

That I may love thee alone, and reſt in thee only.

Grant that with fervent Devotion I may embrace all Croſſes: And may humbly follow thee unto Death.

Who having thy Shoulders bruiſed with the Weight of thy Croſs, didſt at length arrive weary at the Place of Execution.

Where Wine mingled with Gall, was offered to thee to refreſh thee.

Who being naked, didſt not refuſe to be rudely ſtretched out upon the Wood of the Croſs, and cruelly faſtned with Nails upon the ſame.

Grant me, O Lord, that with a faithful and grateful Mind, I may conſider this thine unſpeakable Charity,

rity, with which of thine own accord thou didſt ſtretch forth thine Arms, and willingly offeredſt thy Hands and Feet to be pierced.

Who didſt hang (thy Hands and Feet being pierced) three Hours upon the ſhameful Wood of the Croſs, and ſhedding in great Abundance thy precious Blood, didſt endure unſpeakable Torments throughout thy whole Body.

O ſweet Jeſus, who waſt ſo good even to thoſe who were ſo wicked; that for the very ſame Parties who did crucify thee, thou didſt pray unto thy Father, ſaying, *Father forgive them, for they know not what they do.*

Give me, I beſeech thee, the Grace of true Meekneſs and Patience, by which I may, according to thy Commandment and Example, love mine Enemies.

Who didſt embrace Death; and recommending thy ſelf to thy Heavenly Father, bowing down thy venerable Head, yieldedſt up thy Spirit.

Truly

Truly thus giving thy Life up for thy Sheep, thou haſt ſhewed thy ſelf to be a good Shepherd.

Thou didſt die, O thou only begotton Son of God! Thou diedſt, O my beloved Saviour, that I might live for ever!

O how great Hope, how great Confidence have I repoſed in thy Death, and in thy Blood!

I glorify and praiſe thy Holy Name, acknowledging my infinite Obligations to thee.

O ſweet Jeſus, who being with great Lamentation of thy Friends taken down from the Croſs, wouldeſt be anointed with precious Ointments, waſt wrapt in fine Linen, and buried where no Man was buried before.

O Jeſus, Praiſe, Honour, and Glory be to thee, O Chriſt, who, forty Days after thy Reſurrection being expired, didſt glorioufly aſcend into Heaven in the Sight of thy Diſciples, where thou ſitteſt at the Right Hand of the Father, bleſſed for ever.

O that

O that my Soul might always languiſh on Earth, and aſcend, and aſpire towards Heaven!

And ſeek, and ſavour thoſe Things which are above in Heaven, and not thoſe Things which are here upon Earth.

O my moſt merciful Lord God, grant that according to thy Will, I may ſo innocently paſs the Courſe of this miſerable Life;

That my Soul departing out of the Priſon of my Body, I may be veſted with thy Merits and Virtues.

And be received into thy everlaſting Joy.

And with all the Saints, I may bleſs and praiſe thee for ever. *Amen.*

A Prayer for the Preparation to the Holy Sacrament, for Friday *Evening.*

O Holy Jeſus, I adore thy Mercies, and thy incomparable Love, who for our Sakes didſt ſuffer ſuch horrid and ſad Tortures, which cannot

cannot be remembred without a ſad Compaſſion: Pity me, O Lord, pity me, deareſt God, turn thoſe thy merciful Eyes towards me, O moſt merciful Redeemer; for my Sins are great, like unto thy Paſſion, full of Sorrow and Shame, and Burden too great for me to bear: Lord, who haſt done ſo much for me, to purchaſe me Bleſſings upon Earth, and an Inheritance in Heaven, now only ſpeak the Word, and thy Servant ſhall be whole; let thy Wounds heal me, thy Virtues amend me, thy Death quicken me; and now that I am about to addreſs myſelf to come to thy Table, O Lord; O that I might have ſuch a ſweet Remembrance of thy Love, to encourage my Hope, to excite me to all my Duty, and put an humble Confidence in me to look up unto thee again for thy Pardon, and for the Grace of thy Holy Spirit, to enable me to pleaſe thee better hereafter. Multiply thy Bleſſings unto me,

ſweeteſt Jeſus, increaſe in me true Religion, ſincere and actual Devotion in my Prayers, Patience in Troubles, and whatſoever is neceſſary to my Soul's Health, or conducing to thy Glory, and to ſuch a bleſſed Union with thee, that I may nevermore live unto myſelf, or to the World, but to thee only; and by the Refreſhments of an holy Hope, I may be led through the Paths of a good Life, to the Poſſeſſion of thy Kingdom, O Bleſſed Jeſus, who liveſt and reigneſt ever one God, World without End. *Amen.*

Saturday's Meditations in the Morning.

Upon the Moſt Holy Sacrament.

WHAT a deal of Coſt and Pains do we beſtow upon theſe wretched Bodies of ours, only to make them pleaſing and lovely to the Eye of ſome Beholders, as miſerable, perhaps, as our ſelves: And

yet when we have done all, we are (it may be) no better than hard favour'd and unhandſome Creatures, and contemptible in thoſe Eyes from whom we deſired moſt Approbation: Whatever therefore becomes of the outward Man, let it be my Care, that my Soul be veſted with my Lord Jeſus, that I may come Holy to thy Table, ſo ſhall I be ſure to be ſafe, rich, amiable here, and hereafter glorious.

It was Part of our Saviour's Charge upon the Mount, *Take no Care what to put on.* But it muſt be the main Care of our Lives, how to put on Chriſt upon our Souls, that we may with pure Hearts come to the Holy Sacrament; when once I have got it on my Back, I ſhall ſay, though in a contrary Senſe with the Spouſe of the *Canticles*, *I have put on my Coat, how ſhall I put it off? I have waſhed my Feet, how ſhall I defile them?* Now, what is more filthy than Man, conceived and born in Sin? And what is more clean and beautiful than

our

our Saviour Chriſt, conceived of the Holy Ghoſt? *My Well-beloved is white and well coloured* (ſaid the Spouſe) *and choſen out among Thouſands!* This moſt ſweet and loving Lord, then, that was ſo fair and ſo clean, was content to receive all the Spots and Filthineſs of our Souls; the Pains which our Sins deſerved; and that he might leave our Souls clean and free from them. What a wonderful Pity and Compaſſion was it, that moved my Lord to have ſuch a fervent Deſire for the Cleanneſs of my Soul, that thou ſhouldſt with ſo great Charge, and Loſs of thine own Blood, beſtow it upon me!

Bleſſed art thou, O my moſt merciful and loving Lord; all the Angels praiſe thee, O God, for evermore.

Now when the Solemnity of the Holy Euchariſt is celebrated, it is a Day when the Sons of God come to preſent themſelves before the Lord, and we may be ſure Satan will alſo come among them, not only to ac-

cuſe every unworthy Receiver, but even to tempt the Worthieſt that receive, tempt him with wandring and worldly Thoughts, with flat and dull Affections; yea, it may be, with ſpiritual Pride, with formal Hypocriſy, or impure Imaginations; now that we be not entangled in Satan's Net, we may prevent, by having our Eyes ever towards the Lord, our Souls fixt and intent upon Chriſt in the Sufferings of his Paſſion, the Power of his Reſurrection, the Glory of his Aſcenſion, and the Benefit of his Interceſſion, and the Enlargements of Contrition, of Faith, of Love, of Prayer and Praiſes. For as often as I think of the Lord's Paſſion, I preſume much of the Love of God, and the Forgiveneſs of my Sins. He bowed down his Head to kiſs me: He ſtretched forth his Arm to embrace me: He opened his Side that I might ſee his Heart flaming with Love: He is lifted up from the Earth, that he

may draw all unto him. O my Lord, draw me to thy Table, that I may admire and love thee, let me go with the forwardeſt Affection to teſtify how much I value thy Kindneſs, to profeſs the Sincerity of my Faith to thee, and my moſt dutiful Love unto thee; and I will render to thee, O my Lord, moſt hearty Thanks, that thou wilt admit me to that Honour; I will hope in God, for I will yet praiſe him, who is the Health of my Countenance, and my God: Bleſſed be God, which hath not turned away my Prayer, nor his Mercy from me.

Repair unto the Prayers of the Church, or obſerve the Directions, Page 13.

A Prayer on Saturday *Morning to Jeſus Chriſt, for our due Receiving of the Holy Sacrament.*

O All-ſufficient Saviour, teach me by thy great and good Ex-

ample, Obedience and Submiſſion to thy Divine Will: I humbly beſeech thee, ſo to prepare my Soul to the due Receiving of thy Holy Sacrament worthily, that I may thereby effectually feel, taſte, and feed on thee, my Saviour Jeſus Chriſt, that I may by thee have eternal Life. Pardon, O Lord, pardon my Unpreparedneſs to come to ſo Holy and Divine Myſteries; make thy Word and Sacraments always ſo powerful and effectual in my Heart, that I may thereby be ſanctified and renewed unto all Holy Obedience unto thy Will, in the Mortification of my ſinful Corruption, renewing of thy perfect Image in me (unto Holineſs, Righteouſneſs, Sobriety, Truth, Knowledge, Faith, and Temperance). O Bleſſed Jeſus, by thee let me have Acceſs to thy Heavenly Father, that by thee he may accept me, who by thee is revealed to me: Let thy Innocence and Purity procure Pardon for my Uncleanneſs and Diſobedience: Let thy

thy Humility extinguiſh my Pride and Vanity; thy Meekneſs extinguiſh my Anger, and thy Charity cover the Multitude of my Sins; and that thou wilt with the Hands of thy Mercy, immediately after this Life, receive my Soul into everlaſting Joy and Felicity, there to reign with thee for ever. *Amen.*

Saturday's Meditations in the Evening.

Upon the Moſt Holy Sacrament.

O What ſhall I do to have my Soul wholly poſſeſt with, and inebriated by thee; ſo to enjoy an eternal Oblivion of all paſt Evils, and the perpetual Embraces of thee (my only Good) but by coming to thy Holy Communion, and there to ſeal the Promiſes that I have made to thee this Week, and for the future to live more holy and godly; for the Time to come, ſuffer me (thy

Juſtice laid aſide) to ſpeak unto thy Mercy, me Duſt and Aſhes; yet ſuffer me to ſpeak, being it is unto the Mercies of my God I ſpeak, and not to Man; ſay unto my Soul, I am thy Salvation, but ſay it ſo, as it may hear thee ſay it. Behold the Ears of my Heart are before thee, open then, and ſay unto my Soul there, I am thy Salvation. Then will I haſten after thy alluring Voice, and catch faſt hold on thee. O hide not thou thy Face from me; let me ſee it tho' I die, leſt otherwiſe I die ſo as never to ſee it: The Manſion of my Soul is too narrow to entertain thee; O let it be enlarged by thee, by my coming to thy Table, for it is very ruinous, be thou pleaſed to repair it. *Cleanſe me, O Lord, from my ſecret Sins, and from my preſumptuous Wickedneſs deliver thy Servant.* I have confeſſed, this Week, my Sins to thee, O my God; and I hope thou haſt forgiven the Wickedneſs of my Sins; I do not contend in Judgment with

with thee; for thou art the Truth: *For if thou, Lord, ſhouldſt mark Iniquities, O Lord, who ſhall abide it?* But the true Mediator, whom in thy ſecret Mercy thou haſt manifeſted to the Humble (and haſt alſo ſent him amongſt us, that we might by his Example learn Humility) the Mediator of God and Man, the Man Chriſt Jeſus: And this true Mediator was alſo made known to the Saints of old; that they by the Faith of his Paſſion to come, as we by the Faith of it paſt, might obtain Salvation. As it was not as he was Man, that he was Mediator; but as he was the Word, ſo he was no midling Perſon, becauſe equal to God; and God with God, and together with the Holy Spirit, one God. How far haſt thou loved us, O thou good Father, who ſpareſt not thy only Son, but deliveredſt him up for us Ungodly? How far haſt thou loved us, for whom he, who thought it no Robbery to be equal to thee, was made ſubject, even to Death, even to the

Death of the Croſs: And therefore do I juſtly repoſe ſtrong Hope in thee, and thou wilt heal all my Diſeaſes, being my Jeſus, elſe would I deſpair, for many and great are theſe my Diſeaſes, many and great they are, but greater is the Cure which thou haſt provided; and well might we have imagined thy Word to have been too remote from having any Alliance with us, and ſo have deſpaired of our ſelves, had it not thus been made Fleſh and dwelt amongſt us. *That therefore Chriſt died for all, that they who live, ſhould not henceforth live unto themſelves, but unto him who died for them, and 'roſe again*; this is my great Delight, and ſo often as I can be releaſed from other neceſſary Affairs, I repair to this Pleaſure of coming to thy Table; neither find I, in all theſe Things which I run through, and wherein I conſult thee, any Place of Settlement for my Soul, ſave only in thee: Behold, O Lord, I caſt all my Care upon thee; let me live, and I will

conſider the wonderful Things of thy Law. Thou knoweſt my Ignorance, my Infirmities: Teach me, heal me, O Jeſus, in whom are hidden all the Treaſures of Wiſdom and Knowledge. Redeem me with thine own Blood, for I meditate on it; I eat it and drink it at thy Table; and it is communicated to others; and being Poor, I deſire to be ſatisfied therewith, among thoſe who eat and are ſatisfied; and they ſhall praiſe the Lord that ſeek him.

Now repair unto the publick Service of the Church, if you have Opportunity; if not, obſerve the Directions, Page 13.

A Prayer on Saturday *Evening, to Jeſus Chriſt, for our due Receiving of the Holy Sacrament.*

O Moſt ſweet Jeſus, who to ſuffer Torments, aſcended to *Jeruſalem* with ſo great Haſte, fill my Heart, I beſeech thee, with that Divine Love, that leaving my ſlow and idle Pace, I may run to meet thee,

and

and ſo ſuffer my ſelf wholly to obey and to ſuffer all thou ſhalt pleaſe to impoſe or lay upon me. I do renounce all Things that are not of thee; whatſoever thou wilt, I will, and whatſoever thou wilt not, I forſake, and utterly deteſt in my Heart: O merciful Jeſus, make me to proceed from Virtue to Virtue, until I be grown perfect in thee, in holy Exerciſes, and virtuous Meditations of thy Death and Paſſion, in following thine own moſt holy and bleſſed Example; the Blood that ran from thy bleſſed Heart, waſh my Soul from all Sin and Iniquity, that I may come holy to thy Table, and there to dedicate my ſelf again unto thee. I am not worthy, I confeſs, to be ſeen in thy ſacred Preſence, but ſince thou haſt wrought in me a Will to pleaſe thee in all Things, I deſire that I may humbly appear and profeſs it before thee, and wait upon thee for a Power to do according to the Purpoſes of my Heart; and purchaſe to me thy Grace faithfully to ſerve thee, O

my

my Lord God, my Might, my Life, lead me and feed me in this Mortality, and at the Hour of Death, when I ſhall be accuſed before thee, have Mercy upon me: Grant me theſe Supplications, which I have made to thee this Week; and by thy own and holy Mediation, purchaſe for me a gracious Life, and a bleſſed Ending; and after my bodily Death, give me everlaſting Life, with endleſs Bliſs, that I may reign with thee for ever and ever, in the World to come. *Amen.*

And now having finiſhed your Week's Devotion, you have the leſs to do on *Sunday* Morning; nothing but to guard yourſelf more ſtrictly againſt all Temptations, that they prevail not upon you: To this Purpoſe, riſe by ſix a Clock on *Sunday* Morning, and after your own Morning Prayers, read the Meditations for the Day, and then the Prayer before the Communion at Home. If Time will let you, read the Scripture, or ſome good Book.

Then examine the State and Temper of your Heart, whether it be tender and affectionately diſpoſed to relenting for your Sins, with Purpoſes againſt them, and Reſolutions for a holy Life, and truſting on God in our Saviour's Blood for Pardon, and let us have good Will towards all Men, and Charity.

Sunday's

Sunday's Meditations in the Morning.

Upon the Moſt Holy Sacrament.

DOſt thou rightly underſtand, O my Soul, what this great Ordinance means? Behold thou art going to feaſt with that God, *who ſtretches out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters, and makes the Clouds his Chariot, and rideth upon the Wings of the Wind:* What, feaſt with ſo glorious a God! How happy mayeſt thou be, if this Sacrament charms thee into a fervent Love to thy dear Redeemer? But how wilt thou eſcape, if thou neglect ſo great Salvation? Here is repreſented the greateſt Love that ever was vouchſafed to Men: Here the Son of God appears all bloody to affright thee from thy Sins: Here Chriſt is as it were crucified before thine Eyes; that remembring what it was that brought him to his Croſs, thou mayeſt mourn, as one

one that mourns for his only Son. Here Chriſt appears laden with all the Bleſſings of Heaven: Here the everlaſting *Trinity* ſeems to uſe his utmoſt Endeavours to perſuade thee into a Heavenly Converſation. To thy Holy Temple, O my Soul, I am going to renew my Baptiſmal Vow, and to enter into a ſolemn Covenant with God, and faithfully to promiſe him to reſign myſelf entirely to him, to fall out with him no more, to be faithful to him, to vindicate his Glory, and to live up to thoſe Laws which he hath ſealed with his own Blood: To this End thou eateſt of his Bread, and drinkeſt of his Wine, and thus thou ſealeſt the Covenant: Doſt not thou remember, O my Soul, how the World was loſt by eating of the forbidden Tree? Behold, by eatin of this Tree of Life in this Holy Sacrament, thou ſhalt be ſaved for ever.

Draw near, therefore, ye contrite Souls, and behold the Lamb of God dying for thoſe Sins, for which ye have

have mourned this Week paſt, for removing that Wrath at which ye trembled; let your Sorrow be turned into Joy, and your Fear into Faith and Hope; go and offer up your beſt Praiſes to the Father, who contrived this glorious Redemption; to the Son, who effected it; and to the Holy Ghoſt, who gives us the Benefit thereof. O! the Height and Length, the Depth and Breadth of the Love of Chriſt! Who can ſufficiently admire it, that ſo great a Majeſty ſhould ſtoop ſo low, and ſuffer ſo much, for ſo poor and ſo evil-deſerving Wretches, with Purpoſe to advance us to ſo bleſſed a Condition?

Though our Merits cannot reach Heaven, yet our Endeavours may, if unfeigned; we cannot climb Heaven in a Moment; the Way to Happineſs is but by Degrees, and, as our Saviour tells us, it is narrow too. Every Virtue is a Step to Eternity, and he is ſo much nearer Heaven, in going to this Holy Sacrament. We cannot be too good Proficients in a

holy

holy Life, or think that in the ſmalleſt Acts of Piety, we have enough to carry us to Happineſs; and he that either believes, or loves his Saviour, cannot think he ſtrives too much to live well; 'tis not a few Times coming to his Table, but a conſtant Progreſs that mounts us thither. O! how bad is he, that thinks himſelf too good to be made better!

The Promiſes of thy Glory are infinite, O Lord, and yet how careleſly do we embrace them! Thou haſt ſhewn us the Way unto thy ſelf, and yet we are not only unwilling, but even weary of walking to thee. Alas! are the Joys of thy Kingdom not worth the coming to? Can we think to climb up unto thy Throne by a lame and idle Devotion? How nimbly do we purſue the Vanities of the World, but pretend a Faintneſs in thy Service? We can run after the periſhing Concernments of this Life, but make little or no Progreſs

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in coming to thy Holy Table: Quicken us, O Lord, and make us more earneſt and zealous in thy Service; and as thou haſt ſent thy Son to bring us to thy ſelf, do thou likewiſe ſend thy Holy Spirit to ſanctify us for thy ſelf; and then we, who of our ſelves can ſcarce move unto thine Altar, will by the Aſſiſtance of thy Grace, run the Way of thy Commandments.

But why ſo backward, O my Soul, to come to the Table of the Lord, where thou mayſt drink Wine, and Milk, without Money and without Price; where thou may'ſt be ſatisfied as with Marrow and Fatneſs, and eat of the living Bread, whereof whoever eats ſhall live for ever? Haſt thou forgot the peremptory Command of Chriſt, *Do this in Remembrance of me?* Is this Remembring thy deareſt Friend, to think of him ſolemnly but once or twice a Year? Shouldſt thou not remember him as often as thou haſt an Opportunity?

tunity? Should thy Saviour remember thee no oftner than thou doſt his Death and Paſſion, how fearful would thy Condition be? Canſt thou repreſent his Love too often to thy Mind and Affections? Let us this Day remember our Sins that brought him to the Croſs. Art thou afraid of thinking too much of his Love, and conſequently of being too Religious? Art thou afraid of being too much enamour'd with this Jeſus? Art thou afraid that the Sight of his broken Body will break thy Heart too much? Art thou afraid that the Sight of his effuſed Blood will make thee pour out too many Tears, and Prayers, and Praiſes of his Love? Conſidering how dull, how dead thou art, thou hadſt need to come frequently to the Sacrament, to have thy Affections ſuppled and ſoftned with his precious Blood. Art thou afraid of renewing thy Repentence, thy Faith, thy Hope, thy Charity too often? The oftner thou

doſt

doſt reſort to this bleſſed Communion, the greater will be thy Acquaintance with thy beſt of Friends; no Perſon more welcome at this Table, than the Humble and Broken-hearted; and none meet with more favourable Reception than the poor in Spirit; theſe our crucified Jeſus prays for on the Croſs, *Father, forgive them.* O come let us go into the Houſe of the Lord, and the everlaſting Father will ſay unto us, *Be of good Chear, your Sins are forgiven you.*

A Prayer on Sunday *Morning before the Communion, at Home.*

O Bleſſed and eternal Jeſus, the Lover of our Souls, who art pleaſed beſt in our Love and hearty Affection to thee, and wouldſt have us delight our ſelves in the Thoughts of thee; who gaveſt thy ſelf a Sacrifice for our Sins, thy Body for our Spiritual Food, thy Blood to nouriſh our Spirits, and to quench the Flames of

of Hell and Luſt; who didſt ſo love us who were thine Enemies, that thou deſiredſt to reconcile us to thee, and becameſt all one with us, that we may live the ſame Life, think the ſame Thoughts, love the ſame Love, and be Partakers of thy Reſurrection and Immortality; but, O Lord, I am aſhamed, and bluſh to lift up my Face towards thee, for mine Iniquities are increaſed over my Head, and my Treſpaſſes are grown up even unto Heaven. I have wrought all theſe great Provocations, which I have confeſſed this Week, and that in a moſt provoking Manner, doing Evil with both Hands earneſtly; yea, hating to be reformed, and caſting thy Words behind me; quenching thy Spirit within me, which teſtifieth againſt me, to turn me from my evil Way.

Thus, O Lord, I am become out of Meaſure ſinful: And ſince I have thus choſen Death, I am moſt worthy to take Part of it. This, this, O Lord, is in Juſtice to be the Portion of my

my Cup: To me belongs nothing but Shame and Confuſion of Face eternally: But to thee, O Lord God, belongeth Mercy and Forgiveneſs. Though I have rebelled againſt thee, O remember not my Sins and Offences, but according to thy Mercy, think thou upon me. And now that I am this Day to receive the Bleſſed Sacrament of thy precious Body and Blood, O Lord, I beſeech thee, let thy Holy Spirit by thy Sacrament, ſeal unto my Soul, that by the Merits of thy Death and Paſſion, all my Sins are ſo freely and fully remitted and forgiven, that the Curſe and Judgment which my Sins have deſerved, may never have Power either to confound me in this Life, or to condemn me in the World which is to come. For my ſtedfaſt Faith is, that thou haſt died for my Sins, and riſen again for my Juſtification. This I believe, O Lord, help my Unbelief.

Work in me likewiſe, I beſeech thee, an unfeigned Repentance, that

I may heartily bewail my former Sins, and loath them, and ſerve thee henceforth in Newneſs of Life; and let my Soul never forget the infinite Love of ſo ſweet a Saviour, that hath laid down his Life to redeem ſo vile a Sinner. And grant, Lord, that having received the Seals and Pledges of my Communion with thee, thou mayeſt henceforth ſo dwell by thy Spirit in me, and I ſo live by Faith in thee, that I may carefully walk all the Days of my Life in Godlineſs and Piety towards thee, and in Chriſtian Love and Charity towards all my Neighbours, that living in thy Fear, I may die in thy Favour, and after Death, be made Partaker of Eternal Life, through Jeſus Chriſt my Lord and Saviour, to whom be Glory for ever. *Amen.*

Now repair unto the publick Service of the Church, and let no Pretence interrupt or take us off from any Part of Divine Service.

Having

Having entered into the Church with due Reverence, we may at our firſt kneeling down, preſent our ſelves to Almighty God in one of theſe, or the like ſhort Ejaculations.

LET the Words of my Mouth, and the Mediations of my Heart, be now and ever acceptable in thy Sight, O Lord, my Strength, and my Redeemer. *Pſal.* 19. 14.

Or,

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come, fit us for all thy Service. *Rev.* 4. 8.

Or,

O moſt gracious Lord God, give us Grace to make the beſt Uſe of our Time in thy Houſe, graciouſly accept us all that come hither to preſent our ſelves, our Souls and Bodies unto thee, for Jeſus Chriſt's Sake, that vouchſafed to preſent himſelf bodily in the Temple for us, in great Love and Humility.

Medi-

Meditations upon the Holy Sacrament for Sunday *Morning, before the Prayers of the Church, or after, if you have not Time before.*

Kneeling ſay,

OH! How does this Bleſſed Sacrament add Wings to devout Souls, and wrap them up with St. *Paul* unto the Third Heaven, in an Ecſtaſy of Contemplation and Love! And what, ſhall my Soul now lie grovelling on the Earth, clogg'd and depreſs'd with worldly Thoughts, with earthly and carnal Affections? No, it may not, it muſt not: Chriſt is riſen, and therefore my Heart, my Spirit, that ſhall riſe too, and ſeek thoſe Things which are above: Even unto thee, O Lord, my Jeſus, do I lift up my Soul: My Soul! But how ſhall I call it mine, ſeeing it is thine, thine by Purchaſe; thine, having bought it with thy Blood; yea, it is now thy Spouſe, whom thou haſt wedded to thy ſelf by thy Spirit through

Faith? And is not this Holy Sacrament the Marriage Feaſt? If ſo, ſure then, my Jeſus, I was loſt in myſelf, till found in thee; and therefore my Soul is now, and not till now, truly mine, in being wholly thine; my Soul dwells not on earthly Symbols; but by them, as by a Ladder, it aſcends and lifts up itſelf unto thy heavenly Riches. And thus whilſt my Body feeds on conſecrated Food, Oh! let my Soul be filled with thy conſecrated Fulneſs; whilſt my Body taſtes their wholeſome Sweetneſs, let my Soul be ſatisfied with thy ſaving Goodneſs.

O my Lord, rebuke Satan, and reſtrain all earthly and carnal Affections, that they do not once dare to whiſper a Temptation to my Soul, a Diſtraction to my Thoughts, whilſt I am in Communion with thee, in Prayer at thine Holy Ordinance: Do thou, O Lord, rule me by thy Grace, govern me by thy Spirit, defend me by thy Power, and crown me with thy Salvation. Thou,

Thou, Lord, the Preſerver of Heaven and Earth, thou openeſt thy Hand, and ſatisfieſt the Deſire of every Living Thing. O open now thine Hand, thy Bounty, thy Love, and ſatisfy the Deſires of my longing Soul, which I here lift up unto thee.

Thou, Lord, giveſt Bread to Man from Earth; thou gaveſt *Manna* to *Iſrael* from Heaven; Give, O give thy ſelf unto me in this Sacrament, as the true Bread, the heavenly *Manna*, the life-giving Food of thy Church. Thou, Lord, art now reigning in Heaven; O do thou now alſo ſet up thy Throne in my Heart; thou art exalted in heavenly Glory, O manifeſt thy ſelf in thy gracious Preſence: In thy heavenly Glory, thou art the Joy of Angels and bleſſed Saints; in thy gracious Preſence, be thou now the reviving of devout Souls, and humble Penitents. O my Love, my Joy, my Jeſus, my Lord, be thou preſent with me in thy Sacrament, preſent more

than by Inſpiration; and make me preſent with thee, and that more than by Meditation; even lift up my Soul unto thee in a ſpiritual, real, and eternal Communion. Oh! the Load of my Sins, the Burden of my Fleſh is ſo heavy, that I cannot of my ſelf lift up my Head, how ſhall I then lift up my Soul? Wherefore, O my Saviour, do thou add thy Strength to my Weekneſs, thy ſupporting Grace to my fainting Spirit, and then I will run after thee, and lift up not only my Hands, but my Heart; not only my Eyes, but my Soul unto thee: For it is not, indeed, the Eye, or the Tongue, or the Hand, or the Knee, but the Soul, which makes the acceptable Service in Prayer and Praiſes unto God: The Devotion of the Soul, that is the very Soul of Devotion; wherefore, that I may preſent my ſelf a living Sacrifice at Chriſt's Table, my beſt Part ſhall be my firſt Oblation; and therefore in the very Preparation

tion and Entrance of this ſacred Solemnity, ſee, O ſee, unto thee, O Lord, do I lift up my Soul.

As ſoon as the Sermon is ended, fall upon your Knees, and with all Reverence ſay,

ACcept, O Lord, the Sacrifice of thoſe my Confeſſions, which I have offered unto thee this Week paſt from my Tongue, made, and moved by thee to confeſs unto thy Name: And heal thou all my Bones, that they may ſay, O Lord, who is like unto thee? I am not worthy, O Lord, I am not worthy to come into thy Preſence, much leſs to eat at thy Table the Fleſh of the ſacrificed Lamb: O let the Cry of thy Son's Blood, who offers an eternal Sacrifice to thee, ſpeak on my Behalf, and ſpeak better Things than the Blood of *Abel*: For my Sins and the *Jews* crucified thee, and where ſhall I, vile Wretch, appear, who have put my Lord to Death, and expos'd him

to an open Shame; where ſhould I appear but before my Saviour, who died for them that have murdered him, who hath loved them that hated him, who is the Saviour of his Enemies, and the Advocate for Sinners, and all that I do need, and all that I can deſire! Thus, O my God, I have confeſſed before thee, (in this Week) my Sins, and am guilty; and unleſs thou giveſt me Pardon, it is but juſt that I periſh. But, O Father, grant to me what I have aſk'd, even tho' I deſerve it not, and make me to be what thou haſt commanded: Give unto me what thou haſt deſigned for me; enable me for the Reception of thy Bleſſed Sacrament, the Work thou haſt enjoined me to, and bring me to the Place which thou haſt prepared for them that love thee: That by thy Mercy, having my Infirmities covered, and my Sincerity accepted, I may at laſt be admitted into the Joy of my Lord, through the Merits of Jeſus Chriſt,

my

my Bleſſed Saviour and Redeemer *Amen.*

Ejaculations to be uſed before Receiving of the Holy Sacrament.

Kneeling, ſay,

O Lord, what is there in Heaven, or what upon Earth, that I would have beſide thee?

Even as the Hart doth thirſt after the Fountain of Water, ſo doth my Soul thirſt after thee, O God.

My Heart is ready, O God, my Heart is ready.

Thou knoweſt, O Lord, that I love thee, and I will beſtow my Life for thee.

O Lord, what wilt thou have me to do!

Grant me to do what thou commandeſt, and command what thou wilt.

Into thy Hands, O Lord, do I commend my Spirit.

O Light of mine Eyes.

O my ſecure Refuge.

O Life of my Soul, my Maker, my Redeemer, and my Preſerver.

O Joy of my Soul, when ſhall I love thee with all my Heart, and with all my Might?

When ſhall I enjoy thee?

When ſhall I come and appear before the Face of our Lord?

When ſhall I fully pleaſe thee?

I will not let thee go, till thou haſt bleſſed me, my Life, my Love, my Deſire, my Delight, my Riches, and all my Good.

O that I could always ſerve thee!

O that I could perfectly obey thee!

Grant me, O my only Love, that I may continually reverence and adore thee.

O bottomleſs Sea of Mercy, pardon me all my Sins and Offences.

Permit me not, O my Lord Jeſus, ever to be ſeparated from thee.

Thou only pleaſeſt me, and thee only I deſire.

For thy Love I utterly renounce all other Loves.

For thy Love, I wholly yield up my ſelf into thy Hands.

O all my Glory! O all my Delight! O all my Comfort!

With thy ſelf comfort me, whom nothing elſe can comfort or ſatisfy.

Bleſſed are they that dwell in thy Houſe, O Lord, they praiſe thee for ever and ever.

Becauſe one Day within thy Houſe, is better than a thouſand without.

Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of the Majeſty of thy Glory.

Teach me, enlighten me, direct me, and aſſiſt me in all Things, but eſpecially at this Time, that I may do or ſay nothing but what is agreeable to thy bleſſed Will and Pleaſure.

Too late have I known thee, O infinite Goodneſs.

Too late have I loved thee, O Beauty ſo ancient and ſo new.

Thou wert within me, and I went ſeeking thee abroad.

But now, that I have found thee, tho' late, ſuffer not, good Lord,

that I ever leave thee. *Amen, Amen, Amen.*

A ſhort Prayer to be ſaid before the Receiving of the Holy Sacrament.

O Lord our God, how wonderful is the tender Love, and the loving Kindneſs, which thou in thy ſweet Son haſt beſtowed upon us, miſerable and wretched Sinners: No Man's Heart is able to conceive it, much leſs any Man's Tongue able to expreſs it. And now (O Lord) how is it poſſible for me, thy poor ſinful Creature, to requite the leaſt Part of theſe thy manifold, great, and unſpeakable Mercies; I know and confeſs, that it is not in the Power of any mortal Man or Angel to do it. The only Thing therefore, that thou requireſt at our Hands, is to ſhew our ſelves obedient and thankful towards thee: Which Thing, altho' I cannot ſufficiently do, yet Lord, I will endeavour to perform it ſo far as I am able, even from the Bottom of my Heart, and

from

from the very Depth of my Understanding. In Token and Signification whereof, I have at this Instant addressed my self to come to this thy Holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jesus Christ, according to thine Ordinance, and to offer unto thee (as my Duty is) the Sacrifice of Praise and Thanksgiving, with the rest of thy faithful Congregation. Now vouchsafe (good Lord) I humbly beseech thee, so to work in my Heart by thy Grace and Holy Spirit, that I may worthily receive these heavenly Mysteries, to the reviving and refreshing of my sinful Soul, that I may purge out the old Leaven of my corrupt and wicked Nature, by hearty and unfeigned Repentance, that I may spiritually eat Christ's Flesh, and drink his Blood by a true and lively Faith, that I may effectually feed upon the Merits of his Incarnation, Passion, Resurrection, and Ascension, by Virtue of thy sweet and comfortable Promises;

miſes, made unto us in the Word of thy Holy Goſpel; finally, that I may be Partaker of all the Fruits and Benefits of that moſt precious and perfect Sacrifice, which he in the Body of his Fleſh, offered up once for all upon the Croſs, for the Redemption and Salvation of Mankind, that through a ſtedfaſt and conſtant Faith in him, it may be available as well for me as for any others, to the obtaining of free Juſtification and Righteouſneſs in this World, and of eternal Felicity and Bleſſedneſs in the World to come. Grant this, O merciful Father, for the Love of thy only begotten Son our Lord; who having conquered Death, Hell, the Devil, and all his Power, doth now live and reign in the higheſt Heavens, co-equal and co-eternal with thee and the Holy Ghoſt for ever. *Amen.*

Ejacu-

Ejaculations to be uſed before Receiving of the Holy Sacrament. *Out of the* Pſalms.

HAve Mercy upon me, O God, after thy great Goodneſs, according to the Multitude of thy Mercies, do away my Offences.

Waſh me thoroughly from my Wickedneſs, and cleanſe me from my Sin.

For I acknowledge my Faults, and my Sin is ever before thee.

Againſt thee only have I ſinned; and done this Evil in thy Sight, that thou mighteſt be juſtified in thy Saying, and clear when thou art judged.

Thou ſhalt purge me with Hyſſop, and I will be clean; thou ſhalt waſh me, and I ſhall be whiter than Snow.

Thou ſhalt make me hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoice.

Turn thy Face from my Sins, and put out all my Miſdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Caſt

Caſt me not away from thy Preſence, and take not thy Holy Spirit from me.

O give me the Comfort of thy Help again, and eſtabliſh me with thy free Spirit.

Thou ſhalt open my Lips, O Lord, and my Mouth ſhall ſhew forth thy Praiſe.

St. *Matth.* Lord, I am not worthy that thou ſhouldeſt come under my Roof.

I have ſinned, what ſhall I do unto thee, O thou Preſerver of Men.

I will take the Cup of Salvation, and call upon the Name of the Lord: I will pay my Vows unto him now in the Preſence of all his People.

Behold, O Lord, thy beloved Son, in whom thou art well pleaſed.

Hearken to the Cry of his Blood, which ſpeaketh better Things than that of *Abel*.

By his Agony and bloody Sweat, by his Croſs and Paſſion, good Lord, deliver me.

O Lamb of God, which takeſt away the Sins of the World, grant me thy Peace.

O Lamb of God, which takeſt away the Sins of the World, have Mercy upon me.

Glory be to the Father, &c.

If you have Time while the Prieſt and others are communicating, read Wedneſday's, Thurſday's, *and* Friday's *Meditations.*

Immediately before Receiving.

I Come, Lord Jeſus, I come: O take me to thee, for thou loveſt me, and haſt prepared a Table for me in the Seat of Love.

O Holy Jeſus, I behold thee ſtretched upon the Croſs, with thy Arms ſpread, ready to receive and embrace all Mankind into thy Boſom.

O Bleſſed Jeſus, let the Blood that ran from thy Bleſſed Heart, waſh my Soul from all Sin and Iniquity, and purchaſe me thy heavenly Grace and Benediction.

O Lamb of God, thou haſt ſaid, that he that eateth thy Fleſh, and drinketh thy Blood, hath Eternal Life.

Behold thy Servant, O Lord, be it unto me according to thy Word.

Lord, I am not worthy thou ſhouldeſt come under my Roof; but ſpeak the Word, Lord, and thy Servant ſhall be whole.

After Receiving of the Bread, pray.

BLeſſed be the Name of my gracious and bleſſed Saviour Jeſus, for giving me thy precious Body to be the Food of my Soul; and grant that what thou haſt given me for Remiſſion of my Sins, may not by my Fault become the Increaſe of them: And now, O God, I humbly preſent to thee my Body and Soul: Do thou make them fit for thy Service; that as I have given my Members to Sin and to Uncleanneſs, ſo I may henceforth walk in Righteouſneſs and Holineſs before thee, all the Days of my Life. *Amen, Amen.*

Before

Before Receiving of the Cup.

I Will receive the Cup of Salvation, and call upon the Name of the Lord.

O let this Blood of thine purge my Conſcience from dead Works, to ſerve the Living God.

Lord, if thou wilt, thou canſt make me Clean: O touch me, and ſay, I will, be thou Clean.

After Receiving of the Holy Cup, pray.

IT is finiſhed; Bleſſed be the Name of our gracious God: Bleſſing, Glory, Praiſe, and Honour, Love and Obedience, Dominion and Thankſgiving be to Him that ſitteth on the Throne, and to the Lamb for ever and ever.

O God, pour down thy Graces upon us, direct our Steps in thy Ways, ſtrengthen us in thy Fear, confirm us in thy Love, and give us at laſt the Inheritance of thy Children. *Amen.*

Lord, now letteſt thou thy Servant depart in Peace, according to thy Word. For

For mine Eyes have ſeen thy Salvation.

Which thou haſt prepared before the Face of all People.

To be a Light to lighten the *Gentiles*, and to be the Glory of thy People *Iſrael*.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Ejaculations after Receiving of the Holy Sacrament.

Out of the Pſalms.

PRaiſe the Lord, O my Soul, and all that is within me praiſe his Holy Name: Praiſe the Lord, O my Soul, and forget not all his Benefits.

Which forgiveth all thy Sins, and healeth all thine Infirmities.

Which ſaved thy Life from Deſtruction, and crowneth thee with Mercy and Loving-kindneſs.

Which ſatisfieth thy Mouth with good Things, making thee young and luſty as an Eagle.

The

The Lord is full of Compaſſion and Mercy, Long-ſuffering, and of great Goodneſs.

He hath not dealt with us after our Sins, nor rewarded us according to our Wickedneſs.

For look how high the Heaven is in Compariſon of the Earth; ſo great is his Mercy always towards them that fear him.

Look how wide alſo the Eaſt is from the Weſt; ſo far he hath ſet our Sins from us.

Yea, like as a Father pitieth his own Children; even ſo is the Lord merciful unto them that fear him.

I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous Judgments.

O hold thou up my Goings in thy Paths, that my Footſteps ſlip not.

O praiſe the Lord all his Hoſts, ye Servants of his that do his Pleaſure.

O ſpeak good of the Lord all ye Works of his, in all Places of his Dominion: Praiſe thou the Lord O my Soul. Thou

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

O give Thanks unto the Lord, for he is gracious, becauſe his Mercy endureth for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

A Thankſgiving after the Receiving of the Holy Sacrament.

O Lord, thou haſt ſealed to me the Covenant of thy Grace, made to me in and through thy Son, and aſſured me of the Forgiveneſs of my Sins, the Power of thy Grace, and the Enjoyment of thy Love, upon the Conditions of Faith and Repentance, and of a new Life. O Lord, I humbly crave the daily Aſſiſtance and Help of thy Grace, and heavenly Spirit, that I may not look back to *Sodom* with *Lot*'s Wife, nor return with the Dog to my old Vomit, but that I may ever more remember the Covenant and Pro-

Promiſe, which I have now made at thy Holy Table, and ſo labour to run forwards in the Race of true Virtue and Godlineſs, that at length I may win the Prize, and obtain the Reward. Grant me, O moſt loving and tender Father, never to forget this great Love, or ceaſe to remember this dear Lord, but carry the Thoughts of him and it, into all my Affairs, that they may regulate and direct the Actions of my Life, to the promoting of his Honour, and expreſſing my Acknowledgements of his Goodneſs: Thou haſt made me, and fed me, and bleſſed me, and preſerved me, and ſanctified me, that I might love thee; and thou wouldſt have me to love thee, that thou mayeſt love me for ever. O give me a Love to thee, that I may love thee as well as ever any of thy Servants loved thee; ſo that at laſt I may partake of his Glory, and enjoy the full Manifeſtation of his Love, through his Merits and Mediation in his

his heavenly and everlasting Kingdom. *Amen.*

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make us perfect in every good Work to do his Will, working in us that which is well-pleasing in his Sight, through Jesus Christ; to whom be Glory for ever and ever. *Amen.*

Here rising up, and making thine humble Adoration before the Throne of Glory, say,

Hallelujah; Salvation be unto our God, and to the Lamb for ever. *Amen.*

Depart with a glad Heart, and a chearful Countenance.

Thanksgiving after the Receiving of the Blessed Sacrament: At Home.

O Almighty and Eternal God, what worthy Praise can I give unto thee, by whose Goodness I was created, by whose Mercy I was re-

deemed, by whoſe Power I am preſerved, and by whoſe Grace I hope to be glorified! And for all other thy Bleſſings and Benefits which I enjoy both in Soul and Body; and eſpecially for feeding me this Day with the precious Body and Blood of Jeſus Chriſt; I will therefore offer unto thee the Sacrifice of Praiſe and Thankſgiving, and always praiſe thy Holy Name.

O Lord, I heartily repent me of all my Sins, which I have confeſſed to thee this Week paſt, and am heartily ſorry, when I conſider how unprofitably and wickedly I have ſpent my Life hitherto: I deſire, O Lord, to amend what is amiſs in me. I earneſtly intreat thee further, that whatſoever is in me vicious, or contrary to thy bleſſed Will, may, by Virtue of this Bleſſed Sacrament, be rooted out of me, that my Soul may become a fit Habitation for thy Holy Spirit; let it be to me the Abſolution of my Sins, the Confirmation

mation of my Faith, and the only Delight of my Soul. What ſhall I return unto thee for all thy Love? What ſhall I give unto my Lord, who hath given himſelf for me? I have given thee my whole Self, and now have devoted all the Powers of my Soul and Body to thy Service; and I think my ſelf happy, O Bleſſed Jeſus, in the Choice I have made of thee for my Lord and Maſter. I rejoice in the Diſpoſal I have made of my ſelf to thy Service and Obedience; for a World I would not revoke my Conſent to be abſolutely ruled and governed by thee, as long as I live. Grant, O Lord, that I may hereafter faithfully follow and ſerve thee, who haſt at this Time ſo lovingly vouchſafed to come to me; and becauſe (through my Infirmity) I cannot follow thee as I would, be pleaſed to aſſiſt me with thy Power, and draw me after thee, that I may walk in the Strength thereof all the Days of my Life;

and at laſt be brought by thy Merits, to that Place of Glory where thou doſt reign, together with the Father and the Bleſſed Spirit, for ever. *Amen.*

Behold, thou art made whole, ſin no more, leſt a worſe Thing come unto thee. St. *John* 5. 14.

Praiſe the Lord, O my Soul, and all that is within me praiſe his Holy Name, *Pſal.* 103.

Praiſe the Lord, O my Soul, and forget not all his Benefits.

Which forgiveth all thy Sins, and healeth all thy Infirmities.

Which ſaveth thy Life from Deſtruction, and crowneth thee with Mercy and Loving-kindneſs.

Which ſatisfieth thy Mouth with good Things, *&c.*

The Peace of God which paſſeth all Underſtanding, the Bleſſing of God Almighty, the Father, the Son, and Holy Ghoſt, be with me now and at the Hour of Death. Amen, Amen.

SOME

MEDITATIONS

To live well after Receiving the

HOLY SACRAMENT.

THERE ought to be a ſpecial Care of our Life after the Holy Sacrament, as well as before, and in Receiving: For tho' a Man may come conveniently prepared, yet if we be careleſs, and look not to our Life, after the Duty is done we may mar all: But Faith teaches us, that there is another Life after this, and that there ſhall be a General Judgment of all our Works, and that we ſhall receive either everlaſting Glory for the Good, or everlaſting Pain for the Evil; but in this our corrupt Age, Chriſtians are found to be very weak and feeble in their Faith, and very diſſolute and licentious in their Lives; becauſe they eat not of the Divine Food; and therefore in the End

End they periſh and die for Hunger, as the Prophet ſignified when he ſaid, *Iſa.* 5. 13. *Therefore was my People carried away into Captivity, becauſe they had no Knowledge of God, and their Nobles periſhed for Hunger, and the Multitudes of them died for Thirſt.* For this Cauſe hath the Wiſe Phyſician, our Saviour Chriſt (who hath felt the Pulſe of our Weakneſs) ordained his moſt Holy and Divine Sacrament, and for this Purpoſe he hath inſtituted the ſame in Form of Meat, that the very Form, wherein he did inſtitute it, might declare unto us the Effect it worketh; and withal, the great Need our Souls have of the ſame. O that Men would underſtand by this, the great Neceſſity they have of this Divine Sacrament: By Means of this Divine Meat, the Soul is united to the Spouſe; by this the Underſtanding is illuminated, the Memory quickened, the Will enamoured, the inward and ſpiritual Taſte delighted, Devotion

increaſed, the good Motions awakened, our Weakneſs fortified; and by Means of this Divine Meat, we receive Strength to aſcend up, even to the Hill of Almighty God.

But it is a frequent and foul Fault amongſt many, that ſo ſoon as the Sacrament is done, and the Duty ended in publick, they never once look after it more. They leave the Sacramental Diſpoſition and Devotion in the Church; there they ſhake Hands with it, and bring not any of it Home with them. When the Sacrament is done, all is done with them; ſo they go from it without any Examination at all; it is never once more thought upon. O let it be your Care to make up that by After-Diligence, wherein you were wanting before; alſo be careful and watchful to keep up, and maintain that holy and gracious Frame of Heart in thee, which thou acquireſt in, and bringeſt from the Sacrament with thee. A Man when he finds Enlarge-

ment,

ment, and a gracious Diſpoſition of Spirit in that Holy Ordinance, ſhould be of St. *Peter*'s Mind, when in the Mount with our Saviour in his Tranſfiguration, *Maſter, it is good being here:* It is good going to this Holy Sacrament as often as you can; let it be your Care in Holy Affections, by Degrees to come to ſome Spiritual Height; having gotten up to more than an Ordinary and common Pitch, our Care ſhould be to keep and maintain what we have gotton at the Sacrament; to keep the ſweet Meat we bring from this Banquet.

Let us preſently begin to do theſe good Works, and perform our Vows, while our Hearts are warm with theſe Flames, for to Morrow we ſhall be leſs able, and perhaps leſs willing; and if we go not forward, we ſhall go backward; let us ſadly reflect upon our former Back-ſliding, and that we have the ſame frail Natures; and our Enemies the ſame Power and Policy, and greater Ma-

lice ſtill: And if we can but pray heartily for Grace to be Good, it is a great Aſſurance that we do ſincerely deſire to be Good. And it is the Beginning of Grace to wiſh earneſtly for it; yea, we ſerve ſuch a good Maſter, as will be pleaſed if we do what we can. Let us be doing Acts of Religion and Virtue; that will be pleaſant and eaſy, which was thought difficult, only becauſe we had not tried it; beſides, by denying our Deſires once or twice, we ſhall perceive how much eaſier and ſweeter it is to deny a Luſt, than to ſatisfy it; and by the Succeſs of theſe firſt Attempts, we ſhall both give Experiment of the Grace received, and have ſomewhat wherewith to upbraid our Souls afterwards, if we grow remiſs.

When we feel our Zeal too cool, our Devotion to decay; when we find ourſelves leſs ſenſible of former Sins, and when we begin to abate of our Watchfulneſs and Care, we muſt renew our Addreſſes to theſe Myſteries:

ries: For if we receive this Sacrament carefully and often, it is the beſt Means to make us perſevere, and ſo it muſt never be omitted too long together.

What Tongue is able fully to expreſs the Excellency of this moſt Bleſſed Sacrament? Who can give worthy Thanks for ſo great a Benefit? Who will not be altogether diſſolved into Tears, when he ſeeth the Almighty God united unto him? Aſſuredly, the more we go about to conſider the Excellency and Virtues of this Sovereign Myſtery, the more do we want Words to expreſs it; and the more doth our Underſtanding fail us therein.

Now what Pleaſure, what Sweetneſs, what delightful Savours of good Life doth the Soul of the Juſt Man feel at that Time, when he receiveth this Divine Sacrament! There is no other Sound heard at that Time, but only ſweet Songs, of the inward Man, vehement burſtings out of Holy De-

ſires, yielding of Thanks, and uttering of moſt pleaſant Words, all tending to the Praiſe of our Saviour Chriſt, her beloved. There the devout Soul, through the Virtue of this moſt Holy and Reverend Sacrament, is altogether renewed and repleniſhed.

There ſhe is recreated with Devotion, fed with Peace, fortified in Faith, confirmed in Hope, and tied faſt with Bonds and Knots of Charity unto her moſt ſweet Saviour and Redeemer; whereby ſhe waxeth daily more fervent in Love, more ſtrong in reſiſting Temptations, more prompt and ready to ſuſtain Labour and Travel, more careful and diligent to do good Works, and more deſirous often to frequent this Holy Myſtery. Such are thy Gifts, O ſweet Saviour, ſuch are the Works and Delights of thy Love, which thou art wont to communicate to thy Friends, by the Means of this Divine Sacrament; and thus thou doſt to the End, that we, being filled with theſe ſo great

and

and mighty Delights, ſhould deſpiſe all other vain and deceitful Delights.

We muſt endeavour by After-Pains in Prayer and Humiliation, to quicken and awaken the Efficacy of the Sacrament; for this we muſt know, as a Point of great Uſe and Comfort, that Sacraments do not always work for the preſent, but the Efficacy may come afterwards. It is in this Caſe, as in that, 1 *Sam.* 10. 1, 6, 9. *Samuel* anointed *Saul*, and ſaid, *The Spirit of the Lord will come upon thee*, &c. And it was ſo, that when he had turned his Back to go from *Samuel*, God gave him another Heart; the Spirit of God came not upon him in the Anointing, but afterwards, when he was departed from *Samuel*.

Tho' the Sacrament works not for the preſent, in the Adminiſtration, yet if we be after touched with a Senſe of our Unworthineſs, and thereupon awaken our ſelves, to quicken the Ordinance to our ſelves, the Sacrament ſhall be ready afterwards to

empty itſelf with Bleſſings upon our Souls, and ſhall prove effectual and comfortable unto us.

How hardly can we be perſwaded, O Lord, to forſake the vaniſhing Pleaſure of this Life, for thy Glory, and our own Happineſs? How unwillingly ſhould we lay down our Lives for thy Sake, or the Goſpel's, that can ſo hardly part with one beloved Sin in Obedience to come to thy Holy Table? Thy Yoke is eaſy, and thy Service a perfect Freedom, and yet we count thy Sanctuary a Priſon, thy Law a Trouble, and can ſcarce ſacrifice ſo much Time to our Devotion, as to pay unto thee, the Honour due unto thy Name.

Pardon and pity this Corruption of our Frames; and teach us while we live, to delight in coming to thy Holy Sacrament, for which thou madeſt us, even to glorify thee; that ſo, whenſoever this earthly Tabernacle ſhall be diſſolved, we may receive our Change with Joy, and be

carried by Angels to an Everlaſting Inheritance.

Conſider now, if there may be found in the whole World, any greater Argument of Love, than that Almighty God ſhould give us his own Body for our ſpiritual Food and Relief: We may read in many Hiſtories, that ſome Mothers have (being conſtrained with extreme Hunger) imbrued their Hands in the Fleſh and Blood of their own little Children, to ſuſtain themſelves with feeding upon them, and that for the great Deſire they had to live; but who hath ever read, that any Mother had fed her Child that was ready to periſh, and die with Hunger, with her own Fleſh? Or that ſhe would be cruel to herſelf, to be pitiful to her Child? Certainly there was never Mother yet living upon Earth, that ever did ſuch a Deed. But our moſt loving and ſweet Saviour Chriſt, paſſing my Mother in Love, perceiving us to be ready to periſh and die for Hunger; and ſeeing

ing withal, that there was no other Way to maintain our Lives, than to give his own Life for ours, and his Fleſh for ours, cometh down from Heaven, and yielding his Body to be cruelly put to Death, that thou mighteſt preſerve, and ſuſtain thy Life with this Divine Meat; let us be adorn'd with all Virtues after the Receiving of the Holy Sacrament, that we may inwardly be ſuch, as outwardly we ſeem to Men; and with Reaſon thou oughteſt to be much more within, than is perceived without; for God beholdeth us, whom we ought moſt highly to reverence whereſoever we are, and to walk in Purity, like Angels, in his Sight; for it is a great Providence to lay aſide for the Service of God, and the Buſineſs of the Spirit, as much as we can, (at the leaſt twice Day; at Morning and at Night. In the Morning fix thy good Purpoſes, and at Night examine thy ſelf what thou haſt done, how thou haſt behaved thy ſelf in Thought, Word, and Deed;)

becauſe God rewards our Minutes which are ſpent in his Service, with long and eternal Happineſs; and the greater Portion of our Time we give to God, the more we treaſure up for our ſelves; and no Man or Woman is a better Merchant, than they that lay out their Time upon God, and their Money upon the Poor; for he that ſeeketh any Thing elſe but God, and the Salvation of his Soul, ſhall find nothing but Tribulation and Sorrow: Neither can he remain long in Peace, that laboureth not to be the leaſt, and ſubject to all.

Now let us forſake the Fooliſh, and live and go in the Way of Underſtanding; now that we have fed and feaſted at the Lord's Table; live now no more as we were wont to do; now chooſe new Company, and new Courſes; now become new Men, and go and walk in new Ways; it is the very Thing that God looks for at our Hands, after we have been at the Sacrament: So when we have had Fellowſhip with God in the Sacrament,

crament, in the Strength of that heavenly Bait, we ſhould lift up our Feet, and go on chearfully in our Journey towards Heaven.

After thou haſt been at the Sacrament, if Satan, or any of his Inſtruments ſet upon thee, in any Temptation to any Evil or Sin, fence thy ſelf with thy Sacramental Vow; ſay to Satan, I was lately at the Sacrament, there thou knoweſt what a Vow I made to God, therefore I may not do this Evil: Wouldeſt thou have me be forſworn before my God? Should I, that have been at God's Table, and have eaten and drank with him, ſhould I lift up my Head againſt him, that hath taken an Oath to the contrary? Avoid Satan! I may not, I will not in any Caſe do it.

When we come from the Sacrament, and do not ſhew the Efficacy and Power of it, and do not keep our Covenants, and walk the more fruitfully and religiouſly after it, there follows upon it theſe two Evils.

1. Firſt,

1. First, God accounts such Receiving no Service done to him. The Sacrament received without following, and answerable Obedience, he reputes and accounts as no Service at all to him, so long as after your Receiving, and Eating, and Drinking at the Lord's Table, there follows no Conscience of keeping your Covenant, in yielding Obedience to his Word in your Lives: Now, what Comfort can we have, in our having received this Holy Sacrament, if God accept it not as Service done to him?

Secondly, We take an Oath solemnly at the Lord's Table, to forsake our Sins, and to walk in Obedience in the Performance of such Holy Duties; and then afterwards live in our Sins still, and in the Neglect of those Duties still, we horribly pollute, and take God's Name in vain, and make our selves guilty of spiritual Perjury before God.

Are we not forsworn, if we swear to do such a Thing, and do it not? And is it a light Thing with us to be for-

forſworn, and that by the Breach of an Oath and Covenant made ſolemnly with God? And tho' Men will, yet God will not be forſworn: Wo then to that Man that breaks Covenant with the Great God of Heaven and Earth, who will not be mocked, who will not be baffled withal, who will be a ſwift Witneſs, and a ſevere Judge againſt all ſuch as groſly take his Glorious Name in vain, and ſo foully pollute his Holy Ordinances.

God hath given every Man and Woman Work enough to do, that there ſhall be no Room for Idleneſs; and yet hath ſo ordered the World, that there ſhall be Space for Devotion. He that hath the greateſt Buſineſs in the World, is called upon to ſpend more Time in Meditation, in the dreſſing of his Soul to come to this Holy Sacrament. And thus a Man, who does the Duties required, before, in, and after the Receiving of the Sacrament, and comes to the Sacrament after that due Order, and walks after this Rule, Peace ſhall be

be upon him, and all the *Iſrael* of God,

O moſt wonderful Sacrament! What ſhall I ſay unto thee? With what Words ſhall I commend thee? Thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles: This is the Memory of our Lord Jeſus Chriſt, the Teſtimony of his great Love, the Pledge of everlaſting Felicity, and the Treaſure of the Chriſtian Life. Now, then, what Glory can be greater than this? What Gifts more precious? What Benefit of more Value? What greater Token of Love? Let all the Works of Nature keep Silence; let all the Works of Grace give Place; for this is a Work exceeding all Works, and a ſingular Grace above all Graces: Therefore let us ſerve God in coming to this Holy Sacrament, even all the Days of our Life, that this Life being ended, we may live with him for ever.

Now

Now therefore, O moſt Divine Love, open the Eyes of thy faithful People; open them, I beſeech thee, O moſt Divine Light, that with the bright Beams of a lively Faith, they may know thee, and dilate their Hearts, that they may receive thee into them; that being inſtructed by thee, they may ſeek thee, repoſe their Truſt in thee, reſt in thee, and finally, by Means of this moſt Holy Sacrament, be united to thee, as Members to their Head, and Branches to their Vine, and enjoy the Influence of thy Grace for ever and ever, World without End. *Amen.*

A Morning Prayer on the Week-Days.

O Bleſſed Lord, who art infinitely Holy and Happy in thy ſelf, and from whom alone I derive the Poſſibility of being either: I proſtrate my ſelf before thee, in an humble Adoration of thy abundant Goodneſs, and a juſt Confuſion at my own deteſtable

teſtable Ingratitude. Dear God! I moſt humbly thank thee, that it hath pleaſed thy Goodneſs to take Care of me thy unprofitable Servant, this Night paſt; that thou haſt moſt fafely kept me from all mine Enemies, and haſt given me ſweet Sleep, unto the Comfort of my Body: I moſt entirely beſeech thee, merciful Father, to ſhew the like Goodneſs towards me this Day, in preſerving my Body and Soul, that mine Enemies may have no Power over me: O teach me ſo to walk, that I may never diſcredit the Honour of my Religion, nor ſtain the Holy Robe which thou haſt now put upon my Soul, nor break my Holy Vows which I have made at thy Bleſſed Sacrament, and thou haſt ſealed: Nor loſe my Right of Inheritance, my Privilege of being Coheir with Jeſus.

Give me a deep Contrition for my Sins paſt, and a hearty Deteſtation and loathing of them, hating them worſe than Death with Torments.

Give

Give me Grace intirely, presently, and for ever to forsake them; to walk with Care and Prudence, with Fear and Watchfulness this Day; and all my Days, to do all my Duty with Diligence and Charity, with Zeal and a never-fainting Spirit; to redeem the Time; to trust upon thy Mercies; to make Use of all the Instruments of Grace to work out my Salvation with Fear and Trembling; that thou mayest have the Glory of pardoning all my Sins, that I may reap the Fruit of all thy Mercies, and all thy Graces; of thy Patience and Long-suffering, even to live a Holy Life here, and to reign with thee for ever in the Kingdom of thy Father; which thou, O Blessed Jesus, hast purchased with thy Blood, and sealed by thy Spirit: To which Blessed Trinity be ascribed all Praise, Honour, and Glory, now and for ever. *Amen.*

An Evening Prayer on the Week-Days,

O Eternal God, Fountain of Truth and Holineſs, in whom to believe is Life Eternal: Let thy Grace deſcend with mighty Power into my Soul, that I may make my humble Addreſs to thy divine Majeſty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my Sins, my light and raſh Words, the Vanity and Impiety of my Thoughts, my unjuſt and uncharitable Actions, and whatſoever I have tranſgreſſed againſt thee this Day, or at any Time before. O cleanſe me from my ſecret Sins, and cover my known Sins with the Righteouſneſs of thy Son Jeſus Chriſt; remove mine Iniquities far away from thee, and be not angry with thy Servant for ever; give me a tender Conſcience, a Converſation diſcreet and affable, modeſt and patient, liberal and obliging; a Body chaſte and healthful; Competency of living according

to

to my Condition; Contentedneſs in all Eſtates; a reſigned Will and mortified Affections. That I may be as thou wouldeſt have me, and my Portion may be in the Lot of the Righteous, in the Brightneſs of thy Countenance, and the Glories of Eternity. Keep me, O Lord, from the deſtroying Angel this Night; let thy Anger never riſe againſt me, but thy Rod gently correct my Follies; and guide me in thy Ways, and thy Staff ſupport me in all Sufferings and Changes; preſerve me from ſharp Sickneſs and ſudden Surprizes, keep all my Senſes entire till the Day of my Death, and let my Death be neither ſudden, untimely, nor unprovided; and make me to ſerve thee in the Communion of Saints in Receiving the Sacrament, and in the Practice of all Holy Virtues, in the Imitation of thy Holy Life, in Humility, in Charity, in Chaſtity, and all the Ornaments of Grace; and that I may by Patience wait for the Coming of our Saviour Jeſus. *Amen.*

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